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1897
FOURTH QUARTER

THE WESTMINSTER SENIOR QUARTERLY

EDITED BY J.R.MILLER D.D.

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Ag'a-bus.—First mentioned in Acts 11 : 27, 28, as a "prophet" from Jerusalem, who foretold at Antioch a famine, which took place two or three years later. About sixteen years after this he met Paul at Cæsarea on his last journey to Jerusalem, and warned him that he should be bound and delivered to the gentiles at Jerusalem. Acts 21 : 10-12. In each case it is said that he spoke as the instrument of the Holy Spirit.

A-grip'pa.—The king Agrippa before whom Paul made his defense (Acts 26) was Herod Agrippa II, son of Herod Agrippa I (who beheaded James and imprisoned Peter), and grandson, therefore, of Herod the Great. In A. D. 50 the emperor Claudius appointed him governor of Chalcis. Subsequently he was appointed to rule as king over the tetrarchies of Philip and Lysanias. His private character was very bad.

Al-ex-an'dri-a.—A celebrated city in Egypt, named in honor of Alexander the Great, who founded it, 332 B. C. In the time of Paul it was the second city of the Roman empire, and the leading seaport of the Mediterranean. It had a large and influential Jewish population. It was here that the Hebrew Bible was translated into the Greek version called the Septuagint, from the tradition that seventy learned men were engaged in making it.

Ap'pi-i Fo'rum.—Forum means a market or market place. This was the market of Appius, a town in Italy forty-three miles from Rome on the road known as the "Appian Way." The town is said by the Latin poet, Horace, to have been crowded with sailors, and to have abounded in tavern-keepers of bad character.

A'si-a.—In the New Testament this denotes the Roman province known as Proconsular Asia. It comprised the western parts of Asia Minor. Its capital was Ephesus.

Ber-ni'ce.—Daughter of Herod Agrippa I. She first married her uncle, Herod, king of Chalcis. After his death she lived in sinful relations with her brother, Herod Agrippa II.

Cæ'sar.—As used in the New Testament, this means the Roman emperor, the sovereign of Judea, and the ruler of nearly all the then known world. Nero was emperor at the time of Paul's appeal to Cæsar.

Cæs'a-re'a.—Capital of the Roman province of Judea, situated on the Mediterranean, about sixty miles northwest of Jerusalem. It was built by Herod the Great, 10 B. C., and named after Cæsar Augustus. Paul was a prisoner here for two years before he was sent to Rome by Festus.

Cas'tor and Pol'lux.—In Greek and Roman mythology these were the sons of Jupiter and Leda, who were believed to be the guardian gods of sailors. According to the ancient custom their figures were probably painted or carved on the prow and the stern of the ship referred to in Acts 28 : 11.

Christ (Anointed).—Greek for the Hebrew "Messiah." The official title of Jesus as the Saviour.

[illegible]da.—A small island lying southwest of the [illegible]. Its modern name is Gozzo.

[illegible]Cos. A small island in the Ægean Sea, southwest of Asia Minor, where Paul spent the night on his return from his third missionary journey. Its modern name is Stanchio.

Crete.—An island in the Mediterranean Sea, about one hundred and forty miles long and thirty-five broad; now called Candia. The ship in which Paul sailed from Myra for Italy stayed some days at Fair Havens, on the southern coast of Crete, waiting for a favorable wind.

Cy'prus.—A large island of the Mediterranean. Barnabas' native place.

Da-mas'cus.—The capital of Syria; the most ancient city in the world; about one hundred and thirty-three miles north of Jerusalem. Its modern name is Esh-Shâm. Saul was converted while approaching this city to persecute the Christians, and his first preaching of the gospel was done there.

Dru-sil'la.—Daughter of Herod Agrippa I. She deserted her lawful husband to marry Felix, the governor of Judea.

E-phe'sians, Epistle to.—Written from Rome, about A. D. 63, by the apostle Paul.

E-sa'ias.—The Greek form of Isaiah.

Eu-roc'ly-don.—R. V. "Euraquilo." The name of the tempestuous northeast wind which struck the ship in which Paul was sailing to Rome, and wrecked it on the island of Melita.

Fe'lix.—Roman procurator or governor of Judea, appointed by the emperor Claudius. He was profligate and cruel. He married Drusilla (which see). Paul was tried before Felix at Cæsarea, and was kept his prisoner there for two years, until Festus succeeded Felix as governor. Felix had hoped that Paul would offer money for his freedom.

Fes'tus, Por'cius.—The Roman governor of Judea who succeeded Felix. Shortly after his appointment, Paul, still a prisoner at Cæsarea, was brought before him and made his appeal to Cæsar. Later, king Agrippa II visited Festus, who told him of Paul's case, and at Agrippa's request Paul made his defense before him, Bernice, and Festus.

Gen'tiles.—The name by which the Jews designated all nations who were ignorant of the true God.

Is'ra-el.—The name given at Peniel to Jacob (Gen. 32 : 24-32); applied also to his descendants, God's chosen people.

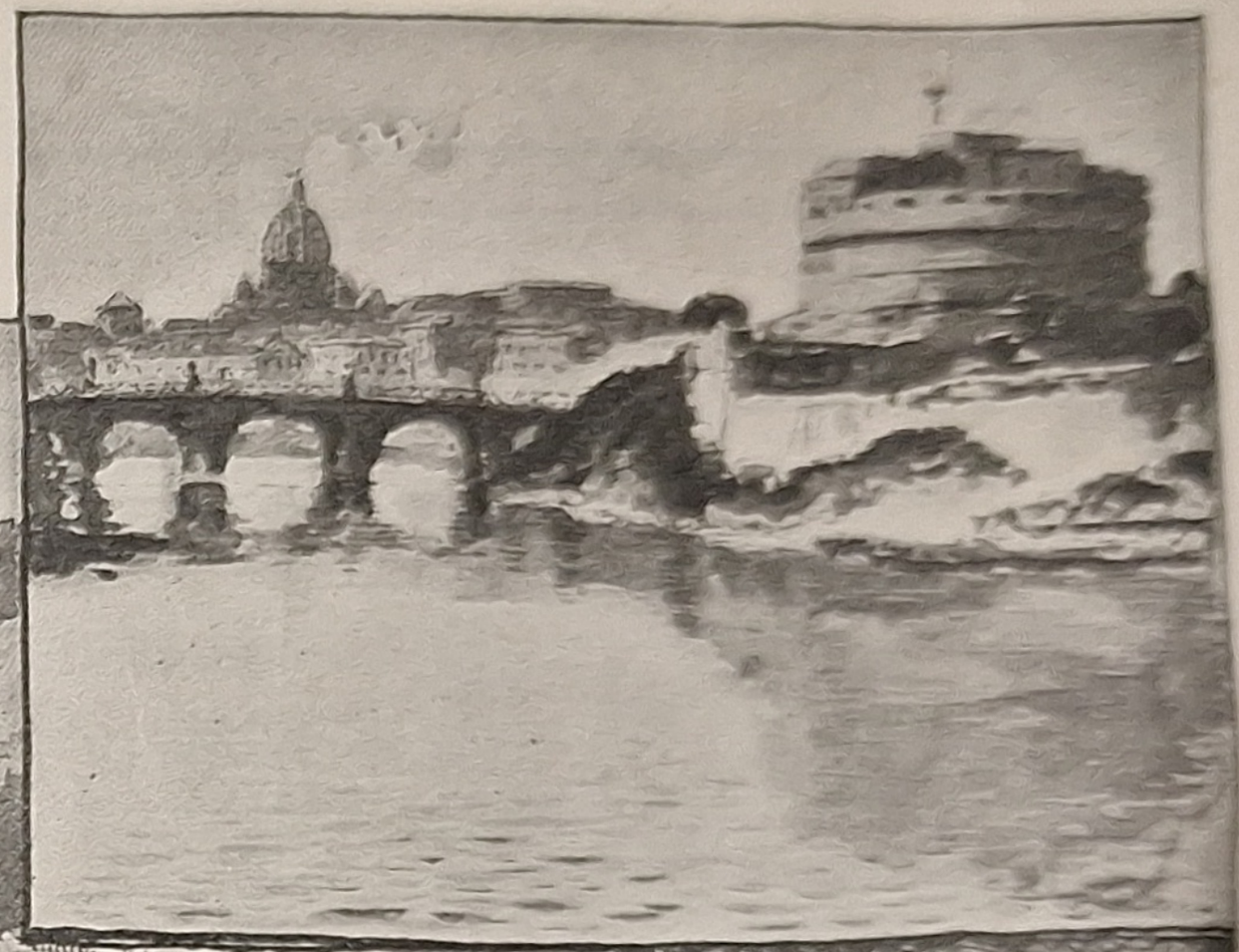
Je-ru'sa-lem.—The capital of Palestine. Thirty-two miles from the Mediterranean, eighteen from the Jordan, twenty from Hebron, thirty-six from Samaria. It was built on Mounts Zion and Moriah. Christ predicted its destruction as a judgment for his rejection, which was fulfilled A. D. 70. While the present city undoubtedly occupies the same site, the scenes of incidents which occurred in the ancient city cannot be located with certainty.

Je'sus (*Saviour*).—Our Lord's proper name. See *Christ*.

Jews.—Derived from Judah, and applied first to that tribe; after the captivity, to all the nation.

(*Concluded on page 167.*)

JERUSALEM



ROME

ST. PAUL'S JOURNEY TO ROME

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Westminster Senior Quarterly.

Vol. XVIII. OCTOBER, NOVEMBER, DECEMBER, 1897. No. 4.

The Editor's Page.

The Editor's words on this page have brought many letters, some of which have led to thoughtful correspondence which it is to be hoped has done good. The Editor invites letters from young people on matters concerning which they are seeking help. This quarter will close the year. What blessing has the year brought to you? What have you done to mark the year so that you will never forget it?

J. R. Miller.

The last Sabbath of this quarter falls on the day after Christmas. No doubt all our schools will prefer to use the Christmas lesson instead of the Review. For this reason we omit the Review Exercise and give only the chart of the quarter's lessons.

The Order of Service in this QUARTERLY is modeled on an Order used in the First Congregational Sunday-school, Germantown, Philadelphia. The exercise on the books of the Bible will prove valuable, and any one using the service thoughtfully will be able to name all these books in order without hesitation.

With the beginning of July our paper *Forward* was quite doubled in size and improved in every way. It is a paper which will be a delight to young people wherever it goes. It is intended for distribution in Bible classes and among older scholars in the Sabbath-school. Then it is suited for home reading, and for young people everywhere. It has a Christian Endeavor Department, furnishing help for the weekly meetings and suggestions concerning the work. We call special attention to the new *Forward*, desiring that every person in our Sabbath-schools shall know of it. While it is furnished in quantities at 50 cents a year, any one who desires to have it mailed separately can get it for 75 cents a year. Send for a sample.

LESSONS AND GOLDEN TEXTS.

Fourth Quarter.

1. Oct. 3.—**Paul's Last Journey to Jerusalem.**—Acts 21 : 1–15. Commit vs. 12–14. (Read vs. 1–17.) *Golden Text*—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21 : 13.

2. Oct. 10.—**Paul a Prisoner at Jerusalem.**—Acts 22 : 17–30. Commit vs. 22–24. (Read chap. 21 : 18 to 23 : 9.) *Golden Text*—If any man suffer as a Christian, let him not be ashamed. I Peter 4 : 16.

3. Oct. 17.—**Paul Before the Roman Governor.**—Acts 24 : 10–25. Commit vs. 14–16. (Read chaps. 23 : 10 to 24 : 27.) *Golden Text*—Fear thou not; for I am with thee. Isa. 41 : 10.

4. Oct. 24.—**Paul Before King Agrippa.**—Acts 26 : 19–32. Commit vs. 22, 23. (Read chaps. 25 and 26.) *Golden Text*—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10 : 32.

5. Oct. 31.—**Paul's Voyage and Shipwreck.**—Acts 27 : 13–26. Commit vs. 21–25. (Read chap. 27.) *Golden Text*—Be of good cheer: for I believe God, that it shall be even as it was told me. Acts 27 : 25.

6. Nov. 7.—**Paul in Melita and Rome.**—Acts 28 : 1–16. Commit vs. 3–5. *Golden Text*—We know that all things work together for good to them that love God. Rom. 8 : 28.

7. Nov. 14.—**Paul's Ministry in Rome.**—Acts 28 : 17–31. Commit vs. 30, 31. *Golden Text*—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Rom. 1 : 16.

8. Nov. 21.—**The Christian Armor.**—Eph. 6 : 10–20. Commit vs. 13–17. (Read the whole chapter.) *Golden Text*—Be strong in the Lord, and in the power of his might. Eph. 6 : 10.

9. Nov. 28.—**Salutary Warnings.**—I Peter 4 : 1–8. (May be used as a Temperance Lesson. Nov. 28 will be observed as "Temperance Day" in England.) Commit vs. 7, 8. *Golden Text*—Be ye therefore sober, and watch unto prayer. I Peter 4 : 7.

10. Dec. 5.—**Christ's Humility and Exaltation.**—Phil. 2 : 1–11. Commit vs. 5–8. *Golden Text*—Let this mind be in you, which was also in Christ Jesus. Phil. 2 : 5.

11. Dec. 12.—**Paul's Last Words.**—II Tim. 4 : 1–8, 16–18. Commit vs. 6–8. (Read vs. 1–22.) *Golden Text*—I have fought a good fight, I have finished my course, I have kept the faith. II Tim. 4 : 7.

12. Dec. 19.—**John's Message about Sin and Salvation.**—I John 1 : 5 to 2 : 6. Commit vs. 1 : 8–10. *Golden Text*—If we confess our sins, he is faithful and just to forgive us our sins. I John 1 : 9.

13. Dec. 26.—**Review.**—*Golden Text*—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3 : 16. Or,

God's Love in the Gift of His Son.—(A Christmas Lesson.)—I John 4 : 9–16. Commit vs. 9–11. (Read Luke 2 : 1–20.) *Golden Text*—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3 : 16.

Order of Service.

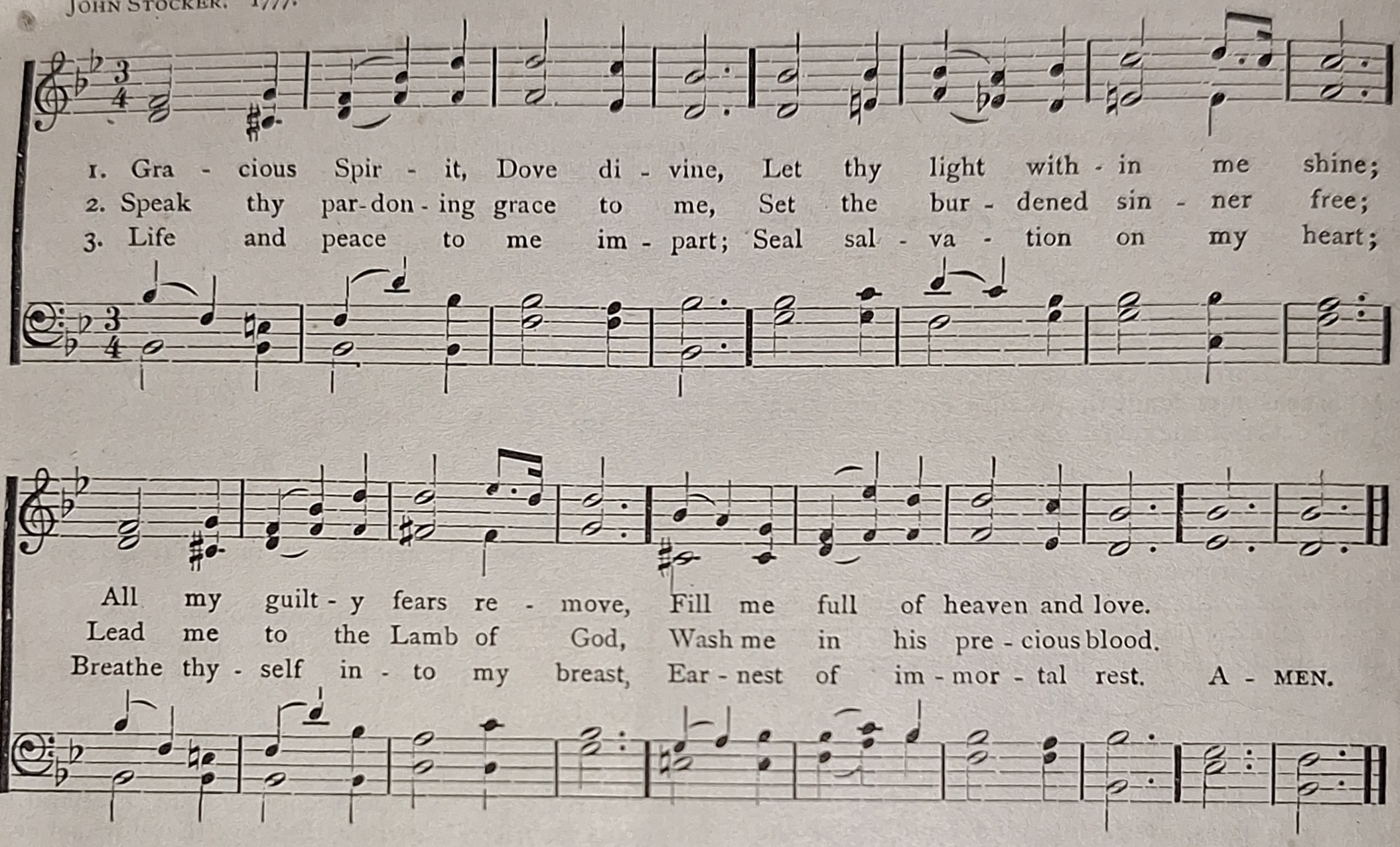
[Let every teacher and scholar join heartily in all the services.]

Usual signal for quiet.

SINGING.—Selected hymn, or the following, school standing.

(THE HYMNAL. 281.)
JOHN STOCKER. 1777.

7. 7. 7. 7.
Arr. from LOUIS M. GOTTSCHALK. 1867.



PRAYER SENTENCES.

Superintendent.—O come, let us worship and bow down.

School.—Let us kneel before the Lord our Maker.

PRAYER.—School seated, every head bowed.

SINGING.—Hymn selected.

INSTRUCTION — THE SACRED BOOKS. — (School seated.)

Supt.—Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

School.—May the Lord make his face to shine upon us, and teach us his statutes.

Supt.—What are the five books of the Law?

School.—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Supt.—What are the historical books of the Old Testament?

School.—Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, and Esther.

Supt.—What are the five poetical books?

School.—Job, Psalms, Proverbs, Ecclesiastes, and The Song of Solomon.

Supt.—Give the names of the five major prophetical books?

School.—Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.

Supt.—Give the names of the twelve minor prophetical books.

School.—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Supt.—What four books are known as the Gospels?

School.—Matthew, Mark, Luke, and John.

Extra copies of this Order of Service will be furnished at 50 cents a hundred.

Supt.—What book of the Bible contains the history of the early Christian Church?

School.—The Acts of the Apostles.

Supt.—Give the names of the first fourteen Epistles.

School.—Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon, and Hebrews.

Supt.—What other Epistles are recorded in the New Testament?

School.—James, First and Second Peter, First, Second, and Third John, and Jude.

Supt.—What is the name of the last book of the Bible?

School.—The Revelation.

SINGING.—Hymn selected.

NOTICES.

READING THE LESSON OF THE DAY.

SINGING.—(School seated.)

Father of mercies, in thy word
What endless glory shines;
Forever be thy name adored
For these celestial lines.

Divine Instructor, gracious Lord
Be thou forever near;
Teach me to love thy sacred word,
And view my Saviour there.

SILENT PRAYER.—Before lesson.

Supt.—Blessed art thou, O Lord: teach me thy statutes.

School.—Open thou mine eyes, that I may behold wondrous things out of thy law.

CLASS STUDY.—Warning bell five minutes before time for closing.

SINGING.—Hymn selected.

SUPERINTENDENT'S DESK REVIEW.

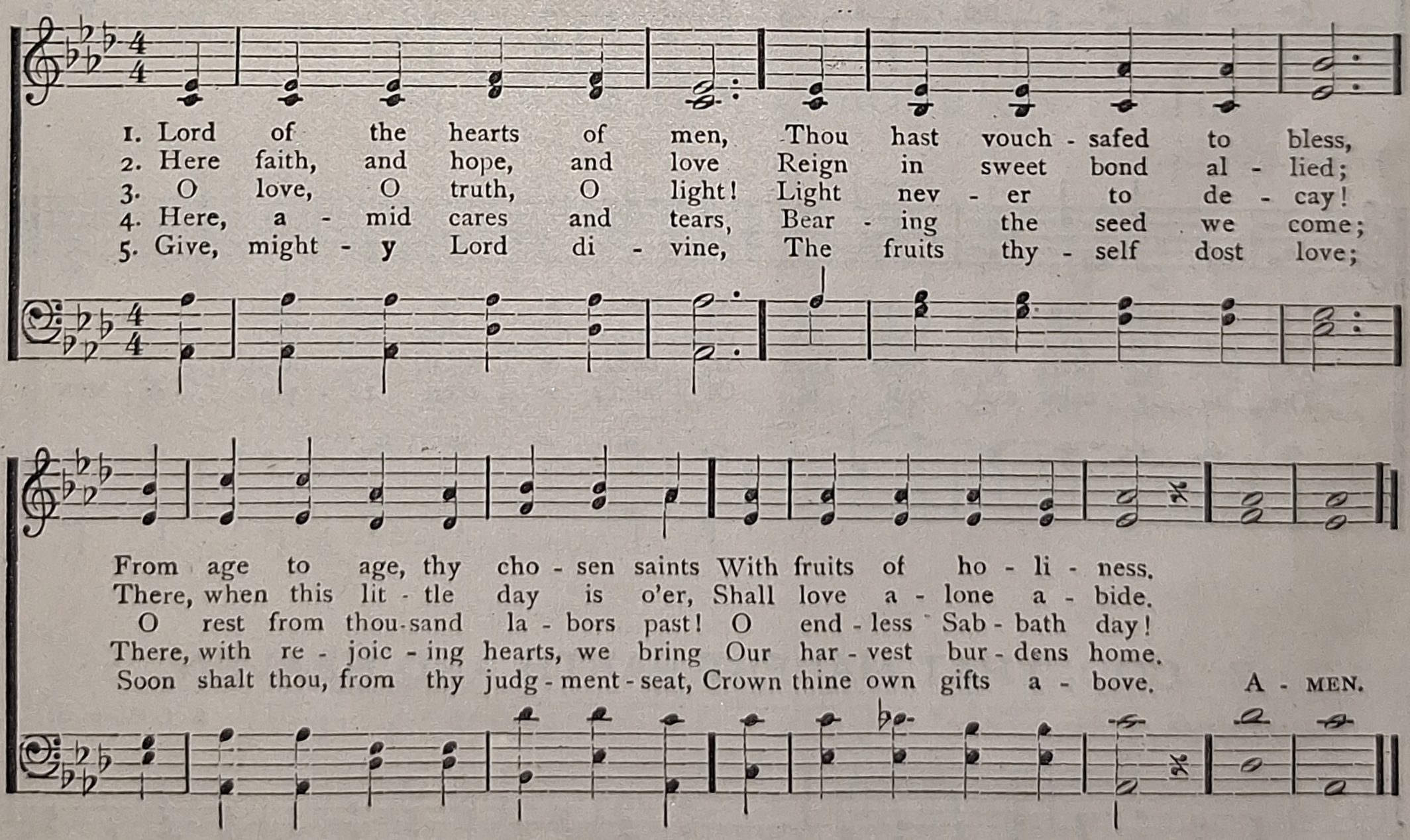
SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

SINGING.—School standing.

Gorton.

(THE HYMNAL. 78.)

Arr. from BEETHOVEN (1770–1827.)



PRAYER.—Still standing, with bowed heads in perfect silence.

All Uniting.—Our Father who art in heaven, we thank thee for what we have learned to-day from thy holy word. Help us to remember all we have been taught and to live so as to please thee all the week. Prepare us for our duties and keep us from harm and sin. And may thy grace, mercy, and peace be upon us, we ask in Jesus' name. Amen.

1. SAVOY CHAPEL.

7. 6. 7. 6. D.

(The Hymnal. 548.)

Rev. John S. B. Monsell. 1863.

J. Baptiste Calkin. (1827—)

1. To thee, O dear, dear Sav - iour! My spir - it turns for rest, My peace is in thy fav - or,
2. In thee my trust a - bid - eth, On thee my hope re - lies, O thou whose love pro - vid - eth
3. A - las, that I should ev - er Have failed in love to thee, The on - ly One who nev - er
4. O for that choic-est bless - ing Of liv - ing in thy love, And thus on earth pos - sess - ing

My pil - low on thy breast; Though all the world de - ceive me, I know that I am thine,
For all be - neath the skies; O thou whose mer - cy found me, From bond age set me free,
For - gat or slight - ed me! O for a heart to love thee More tru - ly as I ought,
The peace of heaven a - bove; O for the bliss that by it The soul se - cure-ly knows

And thou wilt nev - er leave me, O bless - ed Sav - iour mine.
And then for ev - er bound me With three - fold cords to thee.
And noth - ing place a - bove thee In deed, or word, or thought.
The ho - ly calm and qui - et Of faith's se - rene re - pose. A - MEN.

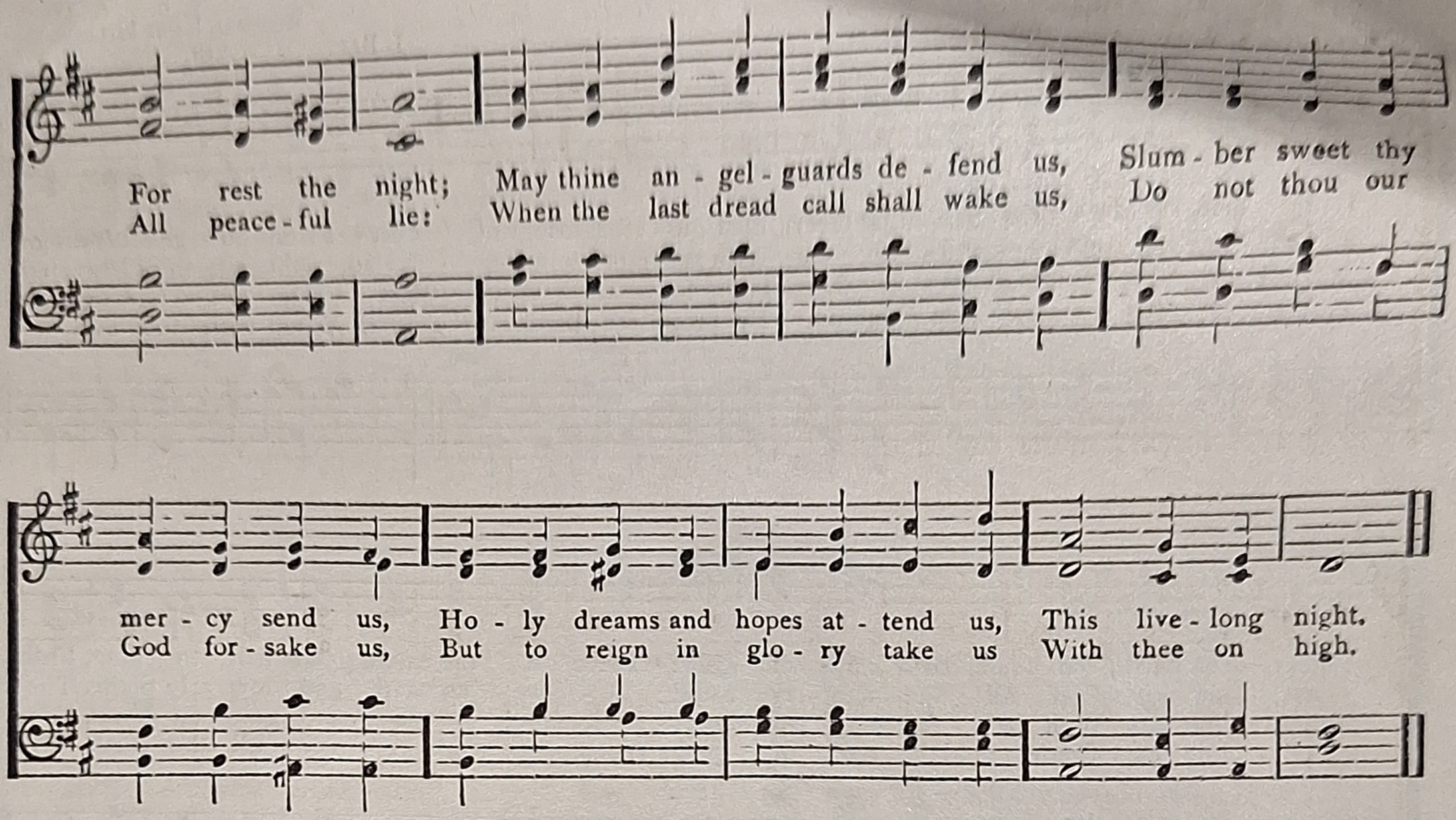
2. GOD, THAT MADEST EARTH AND HEAVEN.

Reginald Heber.

E. J. Hopkins.

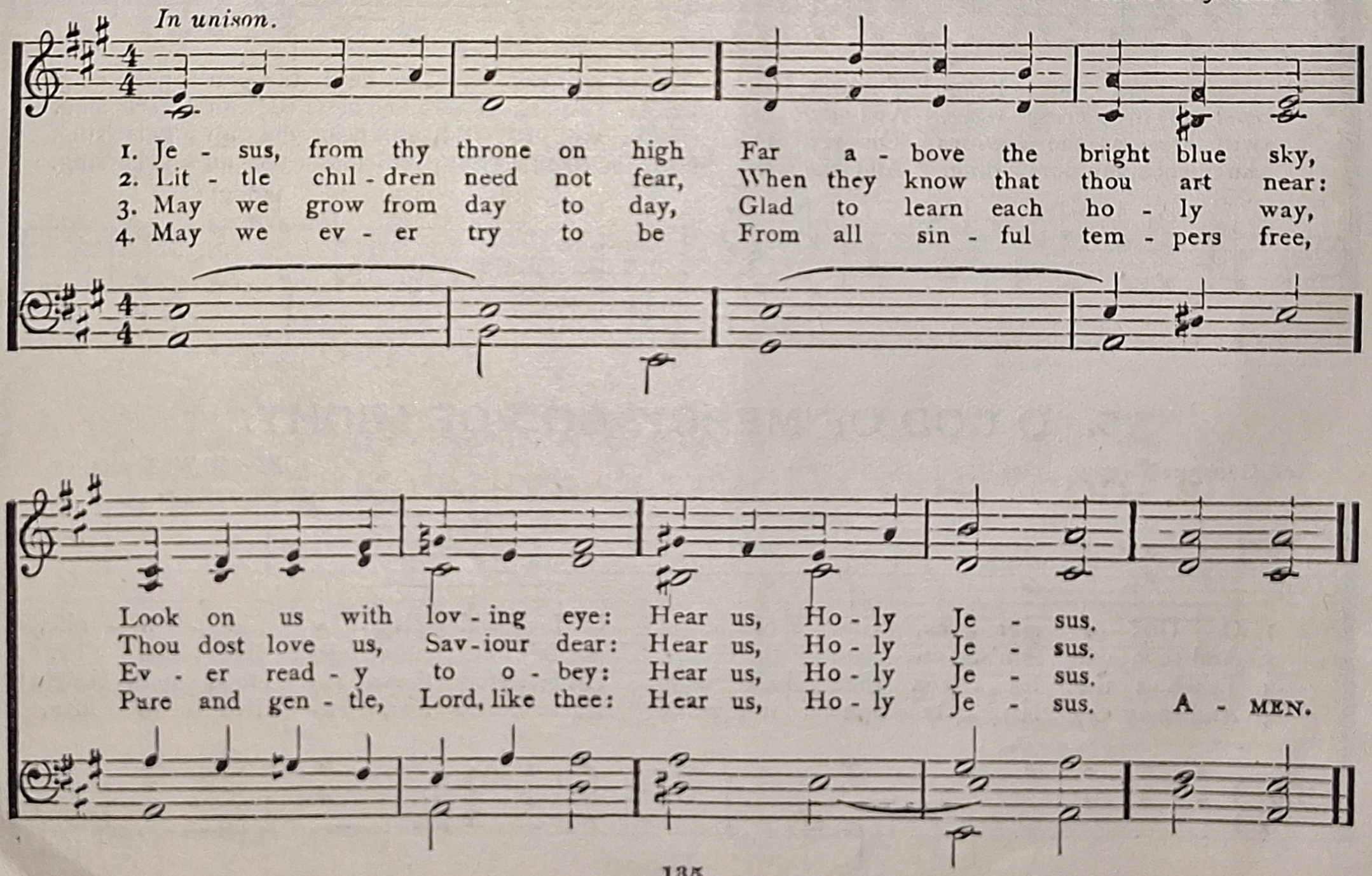
1. God, that mad-est earth and heav-en, Dark - ness and light; Who the day for toil hast giv - en,
2. Guard us wak-ing, guard us sleep-ing, And when we die, May we in thy might - y keep-ing

GOD, THAT MADEST EARTH AND HEAVEN. Concluded.



3. JESUS, FROM THY THRONE ON HIGH.

Rev. T. B. Pollock. Rev. F. A. J. Hervey.



4. IT CAME UPON THE MIDNIGHT CLEAR.

Rev. Edward Hamilton Sears. 1850. Russell King Miller.

In unison.

1. It came up - on the mid-night clear, That glo - rious song of old, From an - gels bending
2. Still thro' the clo - ven skies they come, With peace-ful wings un - furled, And still their heavenly
3. And ye, be-neath life's crush-ing load, Whose forms are bend-ing low, Who toil a - long the
4. For lo, the days are hast-ening on, By proph - et bards fore - told, When with the ev - er -

near the earth, To touch their harps of gold: "Peace on the earth, good will to men, From
mu - sic floats O'er all the wea - ry world: A - bove its sad and low - ly plains They
climb - ing way With pain - ful steps and slow,— Look now! for glad and gold - en hours Come
cir - cling years, Comes round the age of gold; When peace shall o - ver all the earth Its

heaven's all gra - cious King:" The world in sol - emn still ness lay, To hear the an - gels sing.
bend on hov - ering wing, And ev - er o'er its Ba - bel sounds The bless - ed an - gels sing.
swift - ly on the wing: Oh rest be - side the wea - ry road, And hear the an - gels sing.
an - cient splen - dors fling, And the whole world give back the song Which now the an - gels sing.

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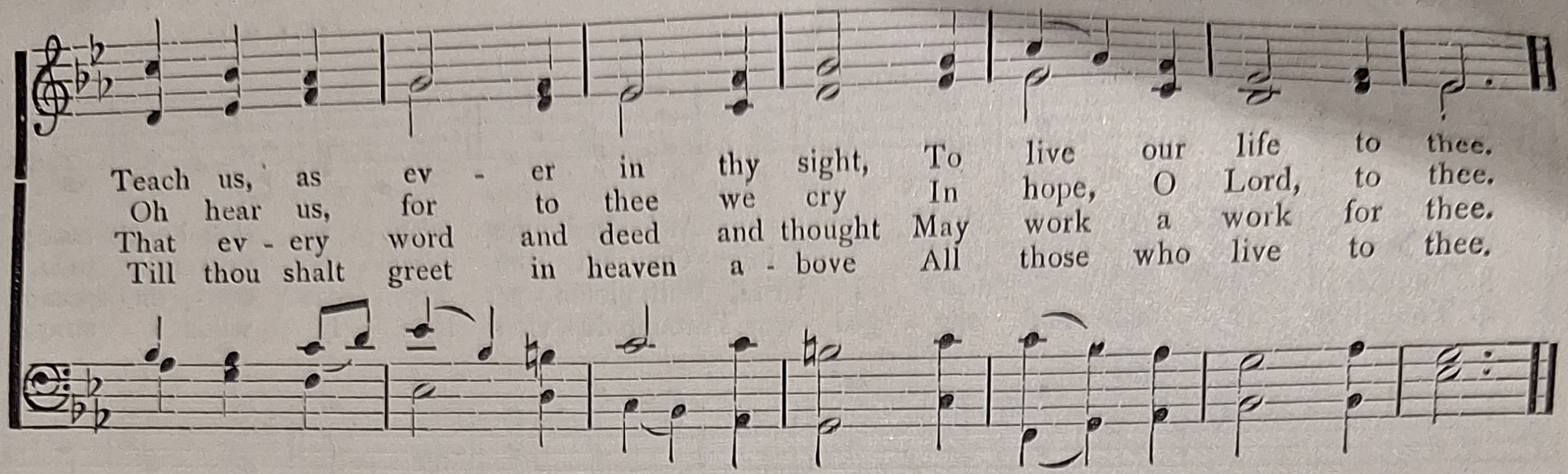
5. O GOD OF MERCY, GOD OF MIGHT.

Rev. Godfrey Thring. 1877. Rev. G. W. Torrance.

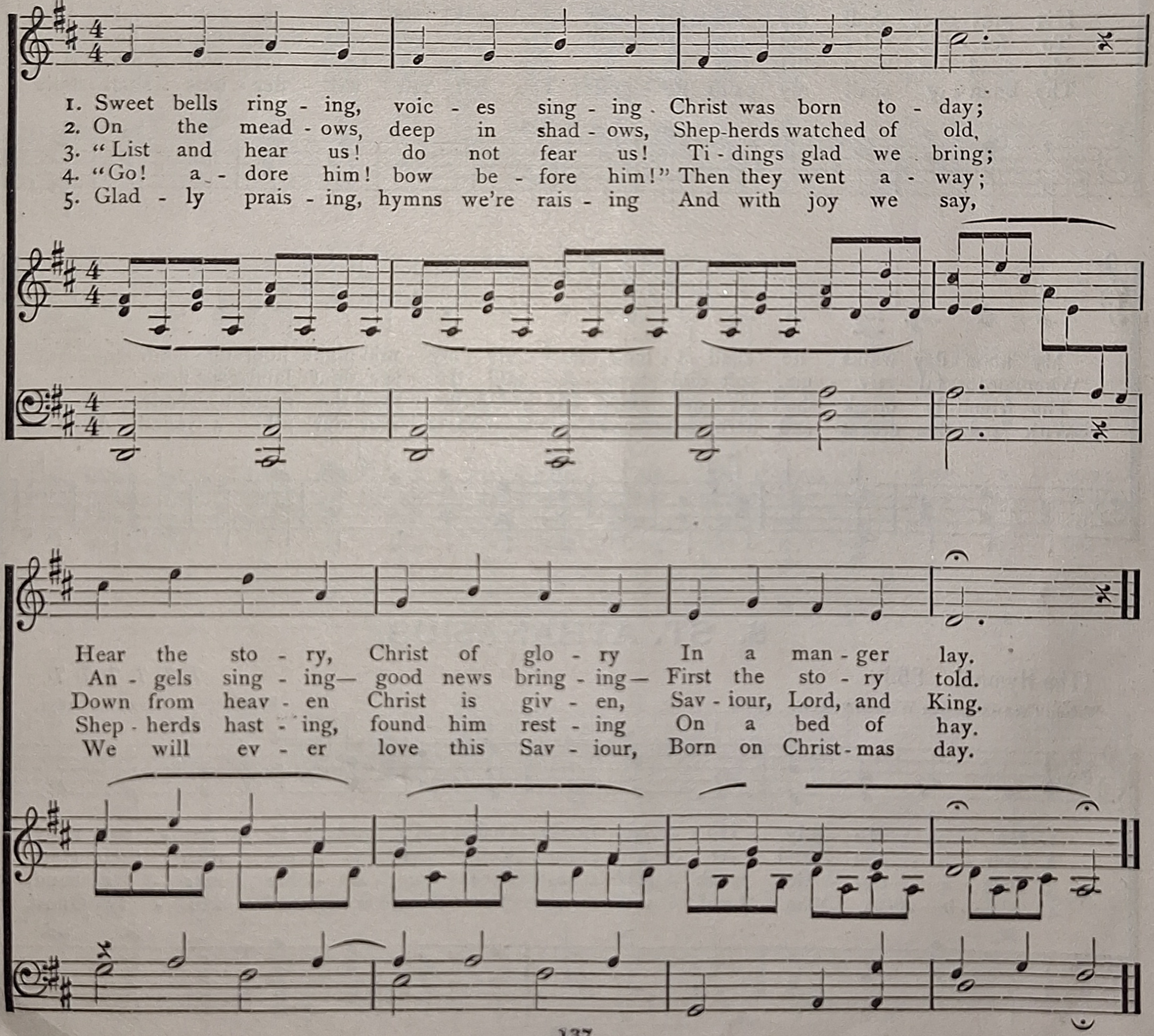
1. O God of mer - cy, God of might, In love and pit - y in - fi - nite,
2. And thou who cam'st on earth to die, That fall - en man might live there - by,
3. Teach us the les - son thou hast taught, To feel for those thy blood hath bought;
4. And may thy Ho - ly Spir - it move All those who live, to live in love,

O GOD OF MERCY, GOD OF MIGHT. Concluded.



6. SWEET BELLS RINGING.

Mrs. E. A. Severance. From Carl Reinecke.



7. PATER OMNIUM.

(The Hymnal. 544.)

JOSEPH ADDISON. 1712.

8. 8. 8. 8. 8. 8.

H. J. E. HOLMES. 1875.

1. The Lord my pas - ture shall pre - pare, And feed me with a shep-herd's care;
2. When in the sul - try glebe I faint, Or on the thirst - y mountain pant,
3. Though in the paths of death I tread, With gloom - y hor - rors ov - er - spread,
4. Though in a bare and rug - ged way, Through de - vious lone - ly wilds I stray,

His pres - ence shall my wants sup - ply, And guard me with a watch - ful eye;
To fer - tile vales and dew - y meads My wea - ry, wan - dering steps he leads,
My stead - fast heart shall fear no ill, For thou, O Lord, art with me still;
Thy boun - ty shall my pains be - guile; The bar - ren wil - der - ness shall smile

My noon - day walks he shall at - tend, And all my mid-night hours de - fend.
Where peace - ful riv - ers, soft and slow, A - mid the ver - dant landscape flow.
Thy friend - ly crook shall give me aid, And guide me thro' the dreadful shade.
With sud - den greens and herb-age crowned, And streams shall mur-mur all a - round. A - MEN.

8. ST. ATHANASIUS.

(The Hymnal. 86.)

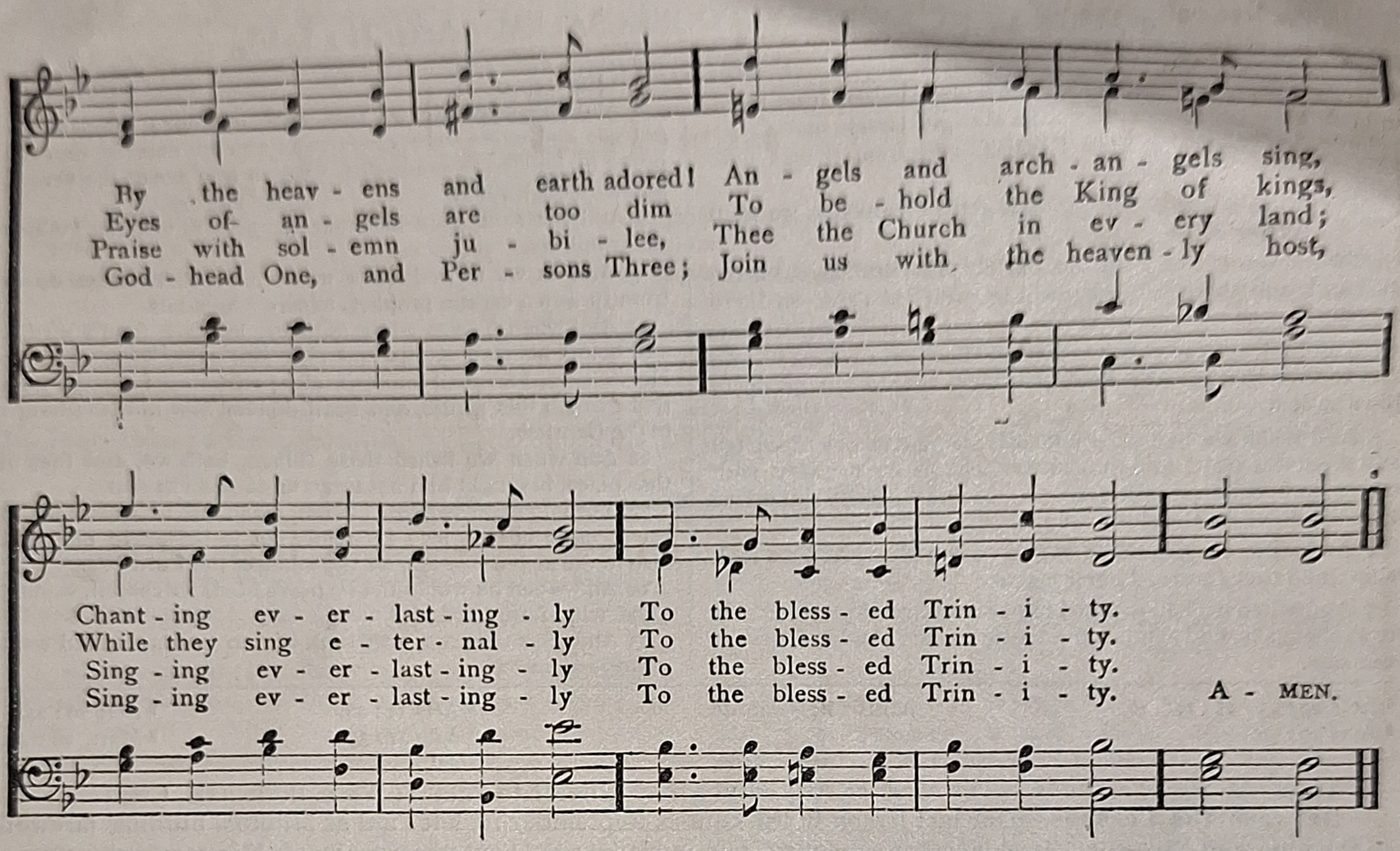
Bishop CHRISTOPHER WORDSWORTH. 1862.

7. 7. 7. 7. 7. 7.

EDWARD J. HOPKINS. 1872.

1. Ho - ly, Ho - ly, Ho - ly, Lord God of hosts, E - ter - nal King,
2. Cher - u - bim and ser - a - phim Veil their fa - ces with their wings;
3. Thee a - pos - tles, proph - ets thee, Thee the no - ble mar - tyr band,
4. Al - le - lu - ia! Lord, to thee, Fa - ther, Son, and Ho - ly Ghost,

ST. ATHANASIUS. Concluded.



9. VIGILATE.

(The Hymnal. 503.)

7. 7. 7. 3.

CHARLOTTE ELLIOTT. 1839.

WILLIAM H. MONK. 1868.

Lesson I.—October 3, 1897.

PAUL'S LAST JOURNEY TO JERUSALEM.—Acts 21 : 1–15.

Commit verses 12–14.

1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Co'os, and the *day* following unto Rhodes, and from thence unto Pat'a-ra:

2 And finding a ship sailing over unto Phe-ni'ci-a, we went aboard, and set forth.

3 Now when we had discovered Cy'prus, we left it on the left hand, and sailed into Syr'i-a, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: [1] who said to Paul through the Spirit, that he should not go up to Je-ru'sa-lem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and [2] we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptol'e-ma'is, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæs'a-re'a: and we entered into the house of Phil'ip the evangelist, [3] which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, [4] which did prophesy.

10 And as we tarried *there* many days, there came down from Ju-de'a a certain prophet, named [5] Ag'a-bus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, [6] So shall the Jews at Je-ru'sa-lem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Je-ru'sa-lem.

13 Then Paul answered, [7] What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Je-ru'sa-lem for the name of the Lord Je'sus.

14 And when he would not be persuaded, we ceased, saying, [8] The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Je-ru'sa-lem.

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[1] Acts 20 : 23; 21 : 12.
[2] Acts 20 : 36.
[3] Acts 6 : 5; 8 : 26, 40.
[4] Acts 2 : 17.
[5] Acts 11 : 28.
[6] Acts 21 : 33.
[7] Acts 20 : 24.
[8] Matt. 26 : 42.

Time.—A. D. 58. **Places.**—The coast of Asia Minor from Miletus to Patara; Tyre, Ptolemais, Cæsarea.

Between the Lessons.—Our last lesson in the course, September 19, left Paul at Miletus, bidding farewell to the elders of Ephesus. In this lesson we follow him in his journey toward Jerusalem. His companions were Trophimus, Aristarchus, and Luke. Timothy probably went back to Ephesus and remained there.

Hints for Study.—Trace on the map the route of Paul, and learn from "Bible Dictionary" and other sources what you can about places named. Find out about navigation in those days. Follow "Home Readings."

Helps in Learning the Lesson.

1. **After we were gotten from them.**—"Parted from them." Referring to the parting between Paul and the elders of the church of Ephesus. **A straight course.**—See map.

2. **Finding a ship.**—The ship was about ready to sail.

3. **When we had discovered Cyprus.**—The ship did not stop at Cyprus. The first landing place was at Tyre.

4. **Finding disciples.**—They made inquiries where the Christians lived, and sought them out. Probably they were not very prominent people and not easily found. **Seven days.**—The ship probably unladed and reladed before leaving. This required seven days, and gave Paul a Sabbath to spend with the disciples. **Through the Spirit.**—The Holy Spirit revealed to them what was awaiting Paul. **That he should not go up to Jerusalem.**—"Should not set foot in Jerusalem." The Spirit did not forbid Paul going to Jerusalem, but when the disciples learned what was before him, they begged him not to go.

5. **We departed and went our way.**—The ship was about to sail, and they took leave of their friends to go aboard. **They all brought us on our way.**—The Christians, including women and children, came to the ship to say farewell to Paul and his party. **We kneeled down on the shore.**—"On the beach." It was a tender farewell scene.

6. **When we had taken our leave.**—"Bade each other farewell." Paul would commend them to God, and they would pray for the divine blessing upon him.

7. **We came to Ptolemais.**—There also they found disciples.

8. **Philip the evangelist.**—Philip was one of the seven men chosen to assist the apostles in caring for the poor. Acts 6 : 5. Recall all the facts about him.

9. **Four daughters, virgins, which did prophesy.**—The word "prophesy" here does not mean to foretell future events, but includes all teaching of the gospel. We do not know how these four young women exercised their gifts, but probably they went from house to house telling people about Christ.

10. **Agabus.**—This same man was mentioned in chapter 11 : 28. In his case prophesying included foretelling.

11. **He took Paul's girdle.**—He meant to show by this what would happen to Paul when he went to Jerusalem. His hands and feet would be bound by the Jews, who would deliver him into the hands of the Gentiles. Agabus does not say that Paul should not continue his journey; he merely makes known to him what was awaiting him.

12. **Both we, and they of that place.**—Both the members of Paul's own company and the Christians who were at Cæsarea joined in their affectionate pleadings. Peter tried to dissuade Jesus from going to his cross. Matt. 16 : 22.

13. **What mean ye to weep and to break mine heart?**—"What do ye, weeping and breaking my heart?" Their friendship, while tender and strong, only made the duty harder for Paul. **I am ready.**—He had no fear of suffering, but was willing to endure whatever might befall him in doing the will of Christ. **Also to die.**—To give his life for the sake of Christ.

14. **We ceased.**—When they saw Paul's determination they did not longer try to dissuade him from going forward. **The will of the Lord be done.**—They submitted to what Paul evidently understood to be the divine will for him.

15. **After those days.**—The time spent at Cæsarea. **We took up our carriages.**—"Baggage." Whatever they had with them of personal effects.

The Golden Text.

"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21 : 13.

Lesson Truth.

Ready for service or for death.

Lesson Outline.

I. Kindness on the Way, vs. 1–7.
II. Danger Ahead Foretold, vs. 8–11.
III. Paul's Heroic Answer, vs. 12–15.

Home Readings.

M. Acts 20 : 17–38,
Paul's Farewell at Miletus.

T. Acts 21 : 1–17,
PAUL'S LAST JOURNEY TO JERUSALEM.

W. Matt. 16 : 21–28,
Jesus going to meet death at Jerusalem.

Th. John 15 : 13–27,
"They will also persecute you."

F. II Tim. 2 : 1–16,
"If we suffer, we shall also reign."

S. II Cor. 4 : 1–18,
"Alway delivered unto death for Jesus' sake."

S. Rom. 8 : 28–39,
Persecution cannot separate us from Christ.

Lesson Hymn.

In our joys and in our sorrows,
Days of toil and hours of ease,
Still he calls, in cares and pleasures,
"Christian, love me more than these."

Catechism.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Questions to Help You Think.

Between the Lessons.—Where did we leave Paul in our last lesson? What did he then do? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Kindness on the Way** (vs. 1–7).—Trace Paul's course on the map. What do you know about the places named? What happened at Tyre? Why did the people urge Paul not to go to Jerusalem? Describe the farewell. How did Paul improve his opportunities when stopping at cities?

II. **Danger Ahead Foretold** (vs. 8–11).—Where did Paul's company go? What good man welcomed them? What have we learned about Philip before? What did Agabus foretell? Where else is Agabus mentioned and what is told of him?

III. **Paul's Heroic Answer** (vs. 12–15).—What did Paul's friends try to do? What answer did he give? What does his answer show? What did the friends then do? What is meant by "carriages" in v. 15?

TOPICS TO TALK OF IN THE CLASS.—The ships of Paul's day.—Paul's wayside work, and how he was helped by kindness.—How young women may "prophesy."—Christian heroism as illustrated in Paul's answer to the prophet.

Life Teachings From This Lesson.

I. Life is like a voyage. The sea is not always smooth. The prayer of the Breton mariners, as they put out on their little boats, is, "Keep us, O God, for our boat is so small and the sea is so wide and stormy." St. Paul's journey was made in short sailings—every evening the vessel stopped and lay to till morning. Life's voyage is broken by many quiet resting places. The ship Paul and his friends sailed on carried far more precious treasure than the freight in its hold—it bore the gospel in the hearts of the missionaries on board. In our life voyage we carry the blessed hopes of immortality.

II. We may always find chances for wayside ministries. When the ship stopped for a little while, Paul and his party did not spend the time looking about the town, but sought out the Christians who were there and tarried among them, giving them cheer, comfort, and encouragement. This is a suggestion for those who are traveling. When they visit other cities or towns, if they will attend the churches they may do much good. Then, every day in our life, there are opportunities for wayside ministries.

III. All Christians are bound together by tender bonds. Strangers before, when they are brought together they recognize each other as brethren. It is a beautiful scene which we have here on the shore—this company of Tyrian Christians accompanying the missionaries to the ship, when they were about to sail, and then all kneeling on the sand in prayer. There have been many such meetings since, when farewells have been made all the sweeter by prayer.

IV. The power of a Christian home is illustrated in Philip's family. We remember Philip well. He seems to have settled as a missionary pastor at Cæsarea. Not only Philip himself, but his four daughters as well, were engaged in the work of the gospel. These daughters had given themselves to Christ's service. There are many unmarried women who are devoting their lives to the service of the Master. It were well if the daughters in every home were prophetesses—speaking out their message in whatever way Christ may desire.

V. We see in Paul an example of Christian heroism. When he was told what was awaiting him at Jerusalem, and when he heard the pleadings of friends, beseeching him not to go forward, he was not turned from his purpose. Few nobler sayings are on record than this of Paul's. He was ready to die for the name of the Lord Jesus. We ought to get a lesson here on Christian heroism. Nothing should ever hinder us in doing our duty. We learn also not to be too persistent in dissuading our friends from going forward to duties which involve danger or sacrifice. If Christ calls them they must go.

Questions For Written Answers.

1. Tell what happened at Tyre _____
2. What did Paul do while the ship was waiting? _____
3. Recall the facts about Philip's life _____
4. **What showed Paul's heroism?** _____

Lesson II.—October 10, 1897.

PAUL A PRISONER AT JERUSALEM.—Acts 22: 17–30.

Commit verses 22–24.

17 And [1] it came to pass, that, when I was come again to Je-ru'sa-lem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Je-ru'sa-lem: for they will not receive thy testimony concerning me.

19 And I said, Lord, [2] they know that I imprisoned and beat in every synagogue them that believed on thee:

20 [3] And when the blood of thy martyr Ste'phen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for [4] I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, [5] Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, [6] Is it lawful for you to scourge a man that is a Ro'man, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Ro'man.

27 Then the chief captain came, and said unto him, Tell me, art thou a Ro'man? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Ro'man, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

[1] II Cor. 12: 1, 2.
[2] Acts 8: 3; 22: 4.
[3] Acts 7: 58.
[4] Acts 9: 15; 13: 2, 46, 47.
[5] Acts 21: 36.
[6] Acts 16: 37.

Time.—About A. D. 58. **Place.**—Jerusalem.

Between the Lessons.—When Paul came to Jerusalem he reported his great work among the gentiles. The brethren rejoiced, but advised Paul to disarm Jewish prejudice by publicly taking part in the ceremonies of a Nazarite vow. While he was thus engaged, certain Jews from Asia seized him and incited a mob against him. The captain of the Roman guard rescued him and took him into the castle of Antonia. From the steps Paul was permitted to address the mob. Our lesson gives his concluding words.

Hints for Study.—Study the circumstances under which Paul spoke. Follow the "Home Readings."

Helps in Learning the Lesson.

17. **To Jerusalem.**—This visit is referred to in Acts 9: 26. **While I prayed in the temple.**—He still kept up his worship as a Jew. **I was in a trance.**—One of the "visions and revelations" to which Paul refers in II Cor. 12: 1.

18. **Make haste.**—A divine command that Paul should get quickly away from Jerusalem. **They will not receive thy testimony.**—Paul had hoped that the Jews would listen to him, but he is here warned that this will not be so.

19. **And I said.**—He felt sure the Jews would listen to him when they remembered that he had been a bitter persecutor.

21. **He said unto me.**—The Master assures him that the people will not hear him. Besides he tells him that his mission is not in Jerusalem but elsewhere. **Depart: for I will send thee far hence.**—It was not Christ's plan that Paul should be a preacher to the Jews, but to the gentiles. **Unto the Gentiles.**—Thus far Paul had chosen his words carefully so as not to offend the Jews, but now he speaks out plainly and tells them what his divine commission is.

22. **They gave him audience unto this word.**—They listened to him patiently until he dropped the word "gentile." **Away with such a fellow.**—They were ready to kill him as they had killed Stephen. **It is not fit that he should live.**—They thought that his life ought to be destroyed.

23. **Cast off their clothes.**—The loose upper garments, preparing to drag him away. Paul must have been vividly reminded of the scene when Stephen died and when he himself was a leader of the mob. **And threw dust into the air.**—Perhaps the dust was thrown at Paul, who was above them, at the top of the stairs leading to the castle.

24. **The chief captain commanded.**—Probably he did not understand the language and did not know what Paul had been saying. He concluded that there must be some serious charge against him. **Examined by scourging.**—Put to the test and compelled to make confession.

25. **As they bound him with thongs.**—"When they had tied him up with the thongs." The thongs were straps used for binding. **Paul said unto the centurion.**—The Roman officer in charge. **A man that is a Roman.**—Paul knew that his claim to be a citizen would save him from this indignity.

26. **He went and told the chief captain.**—The centurion was greatly surprised to find that his prisoner was a Roman citizen. **Take heed what thou doest.**—"Art about to do." He referred to the scourging of Paul which had been ordered.

28. **With a great sum obtained I this freedom.**—The captain had purchased his Roman citizenship. His answer expressed surprise that Paul should be a Roman citizen. **But I was free born.**—"I am a Roman born." Perhaps some of Paul's ancestors had been rewarded with citizenship for some noble deed done, and thus Paul inherited the citizenship.

29. **Straightway they departed.**—Hearing that Paul was a Roman citizen they feared to have anything more to do with the matter. **The chief captain also was afraid.**—He was responsible for the indignity which had been committed in the binding of Paul.

30. **Because he would have known.**—He wished to make inquiries concerning the charges against Paul. **He loosed him.**—Took off his chains. **And commanded.**—He had the Jewish council summoned. **Brought Paul down.**—From the castle of Antonia. **Set him before them.**—For examination.

The Golden Text.

"If any man suffer as a Christian, let him not be ashamed."—I Pet. 4 : 16.

Lesson Truth.

Ready to suffer and even die for the sake of Christ.

Lesson Outline.

I. Paul's Words to the People, vs. 17–21.
II. Paul's Arrest and Binding, vs. 22–26.
III. Paul Brought Before the Council, vs. 27–30.

Home Readings.

M. Acts 21 : 18–26,
Paul Conforming to Jewish Ceremonies.

T. I Cor. 9 : 16–27,
"That I might gain the Jews."

W. Acts 21 : 27–40,
Paul Seized in the Temple.

Th. Acts 22 : 1–30,
PAUL A PRISONER AT JERUSALEM.

F. Acts 23 : 1–10,
Paul Before the Council.

S. I Pet. 4 : 1–19,
"Ye are partakers of Christ's sufferings."

S. Phil. 3 : 1–21,
"Being made conformable unto his death."

Lesson Hymn.

While he affords his aid
I cannot yield to fear;
Though I should walk through death's dark shade,
My Shepherd's with me there.

Catechism.

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

Questions to Help You Think.

Between the Lessons.—What was our last lesson? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Paul's Words to the People** (vs. 17–21).—What visit to Jerusalem does Paul refer to? What command did he then receive from Christ? How did he answer the Lord? What was the final command?

II. **Paul's Arrest and Binding** (vs. 22–26).—What word made the Jews so angry? How did they show their rage? What did the chief captain suppose? What was he about to do with Paul? What privilege did the apostle claim? What was the effect of this on the centurion?

III. **Paul Brought Before the Council** (vs. 27–30).—What question did the chief captain ask Paul? Why were the Roman officers afraid? What did the chief captain then do? Why did he send Paul to the Jewish court?

TOPICS TO TALK OF IN THE CLASS.—The charges against Paul—what they were and the spirit of them.—God using men's wrath and fury to further his own plans.—The privileges of citizenship—the application of Christian citizenship.—When we should quietly submit to wrong, and when we should claim our privileges.

Life Teachings From This Lesson.

I. There are times when our duty is to flee from danger rather than face it. We should never desert our post of duty because it is dangerous to stand by it, or when flight would show unfaithfulness to principle or to duty. We should stand like a rock when Christ needs us to witness for him. But sometimes our duty is to flee. Paul was commanded to go out of Jerusalem as quickly as possible. Jesus told his disciples when they were persecuted in one city to flee to another.

II. Christ takes men's wrong-doings and works them into his own large and perfect plan. Paul could not do good service in Jerusalem because of the bitterness of the Jews. So Jesus sent him elsewhere—a preacher to the gentiles. Indeed, that was the Master's original plan for him. Thus the greatest good came from the Jews' rejection of Paul. The same thing happens ofttimes. Our disappointments become God's appointments. Very often when we fail in some plan or effort God uses the failure to make something better. We may safely trust our broken things in God's hands.

III. We have a glimpse here of Jewish hatred of the gentiles. The people listened quietly to Paul's recital until he mentioned the hated name. Then their pent-up rage burst forth in uncontrolled fury. The scene as described here shows a most odious and hideous spectacle—an Oriental mob howling, yelling, and throwing dust in the air—all because Paul claimed that his duty was to preach to the gentiles. Christ teaches love, and where his teaching has done its work such bitterness is no longer found.

IV. We should look in the right place to find the cause of blame. The chief captain supposed Paul was guilty of something very serious to have become the occasion of such a violent scene. He set about to scourge him, to compel him to make confession. Really, however, the fault was not in Paul, but in the Jews themselves. We should learn to be just and fair, never condemning hastily, but seeing and hearing both sides. Judging hastily is usually judging wrongly.

V. It is not always the Christian's duty to submit to wrong and injustice. Paul did not do so here. He made no violent resistance, but he asserted his rights as a Roman citizen, and thus saved himself from the humiliation of scourging. Christ's teaching of the duty of bearing injuries does not forbid such a claiming of one's privileges. Paul showed a Christian spirit both in his claim and in the manner in which he made it.

Questions For Written Answers.

1. Why did Christ forbid Paul's preaching in Jerusalem?.....
2. Why did the Jews break out into such fury?.....
3. Why was the captain about to scourge Paul?.....
4. How did Paul save himself from scourging?.....

Lesson III.—October 17, 1897.

PAUL BEFORE THE ROMAN GOVERNOR.—Acts 24 : 10–25.

Commit verses 14–16.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Je-ru'sa-lem [1] for to worship.

12 [2] And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And [3] have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years [4] I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from A'si-a found me purified in the temple, neither with multitude, nor with tumult.

19 [5] Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [6] Touching the resurrection of the dead I am called in question by you this day.

22 And when Fe'lix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Ly'si-as the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and [7] that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Fe'lix came with his wife Dru-sil'la, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Fe'lix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

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[1] Acts 21 : 26.
[2] Acts 25 : 8; 28 : 17.
[3] Acts 23 : 6; 28 : 20.
[4] Acts 20 : 16; Rom. 15 : 25, 26.
[5] Acts 23 : 30; 25 : 16.
[6] Acts 23 : 6.
[7] Acts 27 : 3; 28 : 16.

Time.—A few days after last lesson. **Place.**—Cæsarea.

Between the Lessons.—When Paul was brought before the Jewish council his defense caused violent dissension, and the Roman captain again took him into custody. The next night the Lord encouraged Paul in a vision. A Jewish conspiracy to kill him having been reported to the Roman captain, he sent Paul by night under a strong guard to Cæsarea, with a letter to the Roman governor, Felix. Five days later the Jewish rulers appeared, and accused Paul before the governor. Our lesson gives Paul's reply.

Hints for Study.—Mark events between lessons. Notice how the Roman government was made to serve God's purposes in Paul's case. Follow "Home Readings."

Helps in Learning the Lesson.

10. **The governor had beckoned.**—Made a motion to Paul to speak. **Many years a judge.**—Six or seven years. **Cheerfully answer.**—Paul speaks courteously to the governor.

11. **Thou mayest understand.**—"Thou canst take knowledge." Felix could easily learn the facts about Paul's movements. **To worship.**—Not to profane the temple.

12. **They neither found me . . . disputing.**—The Jews had charged that Paul had tried to incite insurrection. **Raising up the people.**—"Stirring up a crowd." He was in the temple only as a quiet worshiper.

14. **This I confess unto thee.**—He was not ashamed to confess Christ. **Which they call heresy.**—"A sect." The Jews spoke of Christianity as a sect breaking off from the Jewish church. **Worship** [serve] **I the God of my fathers.**—He had not left the old faith. Christianity was not a sect, but the same religion more fully developed.

15. **Which they themselves also allow.**—Excepting the Sadducees, the Jewish leaders believed in the resurrection.

16. **Herein do I exercise myself.**—Because of his belief in the resurrection he strived to live a true life. **A conscience void of offence.**—They had charged that he was a "pestilent fellow" (v. 5). Instead of this, he had striven always to live faithfully toward God and man.

17. **To bring alms.**—He had gathered money in other churches which he had brought to help the poor saints at Jerusalem. **And offerings.**—This showed that he loved the temple.

18. **Whereupon.**—"Amidst which." That is, while engaged in distributing the alms and bringing the offerings. **Found me purified in the temple.**—See chap. 21 : 26, 27.

19. **Who ought to have been here.**—Referring to "certain Jews from Asia." They had made the charge against him (21 : 28) and they ought to have been present to testify.

20. **Or else let these same.**—The men who were present. **Any evil doing.**—"What wrong doing they found." Thus he challenges them to prove the charges.

21. **Except it be.**—When he spoke of the resurrection there was an excitement among the Jews themselves. Chap. 23 : 6.

22. **Having more perfect knowledge.**—Felix understood the real cause of the Jews' hatred of Paul.

23. **Let him have liberty.**—Paul remained at Cæsarea as a prisoner, but few restraints were put upon him.

24. **Drusilla.**—See "Bible Dictionary," page 128. **He sent for Paul.**—Perhaps Drusilla had a curiosity to hear him.

25. **As he reasoned.**—Paul improved his opportunity to preach the gospel, and he preached it in such a way as to reach the consciences of his hearers. **Righteousness.**—Embracing all duties of man to man. **Temperance.**—Self-control. Words on both these topics would be like swords in the hearts of his hearers. **Judgment to come.**—Showing that they must stand before God to give account. **Felix trembled.**—"Was terrified." He saw his guilt, and had a vision of divine judgment. He trembled, but postponed the matter.

The Golden Text.

"Fear thou not; for I am with thee."—Isa. 41 : 10.

Lesson Truth.

In all times of danger trust in the Lord.

Lesson Outline.

I. The Charges Denied, vs. 10–13.
II. The Faith Confessed, vs. 14–21.
III. The Matter Deferred, vs. 22–25.

Home Readings.

M. Acts 23 : 11–35,
Paul sent to Felix, the Governor.

T. Acts 24 : 1–27,
PAUL BEFORE THE ROMAN GOVERNOR.

W. II Tim. 1 : 1–18,
"God, whom I serve . . . with pure conscience."

Th. I Cor. 15 : 1–22,
The Gospel of the Resurrection.

F. John 5 : 24–39,
Christ's Promise of the Resurrection.

S. Rom. 10 : 1–21,
"The Righteousness which is of Faith."

S. Heb. 3 : 1–19,
"To-day if ye will hear His Voice."

Lesson Hymn.

Cast thy burden on the Lord,
Only lean upon his word;
Thou wilt soon have cause to bless
His eternal faithfulness.

Catechism.

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Questions to Help You Think.

Between the Lessons.—What was the subject of our last lesson? What happened after this? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Charges Denied** (vs. 10–13).—What did Paul say about the governor? What did he say about the charges? What did he say his enemies could not do?

II. **The Faith Confessed** (vs. 14–21).—What did Paul confess? What did the Jews themselves allow? How had Paul always lived? What had been his errand to Jerusalem? What did he challenge them to find in him?

III. **The Matter Deferred** (vs. 22–25).—Why did Felix defer the matter? What charge did he give concerning Paul? How did Paul preach before Felix? What was the effect? What mistake did Felix make?

TOPICS TO TALK OF IN THE CLASS.—Paul's errand to Jerusalem and how he was misrepresented.—Paul's loyalty to Christ shown in the midst of his own defense.—The mistake of Felix and the commonness of it.

Life Teachings From This Lesson.

I. We learn that a Christian should always be courteous. Paul was a fine Christian gentleman. We see this in the way he answered the Roman governor. Some good people are careless about their manners. They do not think it worth while to be always kindly and refined, and sometimes they speak harshly or act roughly. This is not the Christian way. "Love . . . doth not behave itself unseemly." Every young person should learn to be polite and courteous to every one, as well to a beggar as to the finest gentleman.

II. We see how a person's actions may be misrepresented, and how most serious charges may grow out of altogether harmless and proper acts. Paul had been in the temple quietly worshiping God. Some of his enemies from Asia saw him there and at once raised an excitement, accusing him of sacrilege. The truth was that Paul had come to worship and to bring alms and offerings. We should guard against misrepresenting others' actions. We should never judge others uncharitably.

III. We should try always to live so that no one can justly charge us with doing wrong. Paul in his epistles speaks of being "blameless," "unblameable." Here he says he always trained himself to have a conscience void of offense both toward God and toward man. This is not saying that he lived perfectly, but that he always tried to live so as to please God and to do only good, never harm to any one.

IV. In being courteous to others we must never be disloyal to Christ, nor fail to be faithful to other souls. Paul was careful, in denying the false charges against him, to confess very clearly that he was a Christian. Then, in speaking before Felix and Drusilla, he failed not to reason of righteousness, temperance, and judgment. Some people think it scarcely polite to tell their friends that they are Christians, and would consider it quite a breach of good manners to say anything about sin to their friends. But when we carry politeness so far as this we have denied our Master, and have been unfaithful to those whose souls are in peril.

V. Felix has many imitators. He was terrified as he saw his sins and had a glimpse of judgment. But he quickly roused himself up, shook off his terror, and sent the preacher away, promising that he would send for him when he had a more convenient season. The true time to attend to matters of religion is now. Countless souls have been lost by saying, "To-morrow," instead of, "To-day."

Questions For Written Answers.

1. How does Paul explain his presence in the temple?.....

2. What does Paul confess to the governor?.....

3. What did Paul preach about to the governor?.....

4. What did the governor do?.....

Lesson IV.—October 24, 1897.

PAUL BEFORE KING AGRIPPA.—Acts 26 : 19-32.

Commit verses 22, 23.

19 Whereupon, O king A-grip'pa, I was not disobedient unto the heavenly vision:

20 But [1] showed first unto them of Da-mas'cus, and at Je-ru'sa-lem, and throughout all the coasts of Ju-de'a, and *then* to the Gen'tiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes [2] the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those [3] which the prophets and Mo'ses did say should come:

23 [4] That Christ should suffer, *and* that he should be the first that should rise from the dead, and should show light unto the people, and to the Gen'tiles.

24 And as he thus spake for himself, Fes'tus said with a loud voice, Paul, [5] thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Fes'tus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King A-grip'pa, believest thou the prophets? I know that thou believest.

28 Then A-grip'pa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Ber-ni'ce, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, [6] This man doeth nothing worthy of death or of bonds.

32 Then said A-grip'pa unto Fes'tus, This man might have been set at liberty, [7] if he had not appealed unto Cæ'sar.

[1] Acts 9 : 20, 29.
[2] Acts 21 : 30, 31.
[3] Luke 24 : 27, 44; Acts 24 : 14; 28 : 23.
[4] Luke 24 : 26, 46.
[5] John 10 : 20; I Cor. 1 : 23; 2 : 13, 14.
[6] Acts 23 : 9, 29; 25 : 25.
[7] Acts 25 : 11.

Time.—A. D. 60. **Place.**—Cæsarea.

Between the Lessons.—For two years Paul was a prisoner at Cæsarea. Then Festus superseded Felix. The Jewish rulers tried to get Festus to send Paul to Jerusalem, intending to kill him on the way. Festus insisted that they should bring their accusations against Paul at Cæsarea. Paul denied their charges, and appealed to the emperor at Rome. King Agrippa happening to visit Festus, expressed a desire to hear Paul. On the morrow Paul made his defense before Agrippa and a company of the great men of the city.

Hints for Study.—Study all of Paul's speech. Note the dignity, humility, courage, earnestness, faith, and love for God and for men which it exhibits. Follow the "Home Readings."

Helps in Learning the Lesson.

19. **Whereupon.**—"Wherefore." Referring to what goes before. **I was not disobedient unto the heavenly vision.**—The vision of Christ which he had seen.

20. **Them of Damascus.**—In this verse Paul gives the order in which he had preached in different countries—first at Damascus, then at Jerusalem and throughout Judea, and then to the gentiles. **That they should repent.**—That they should give up their sin and turn to God, proving their repentance by holy life.

21. **For these causes.**—"This cause." Because he had become a follower of Jesus the Jews had seized him and tried to kill him. Paul knew that the real cause of the enmity of the Jews was that he had preached a free gospel to the gentiles. **Caught** [seized] **me in the temple.**—See chap. 21 : 27; 23 : 12.

22. **Having therefore obtained help.**—Without divine help he never could have endured. **I continue.**—"I stand." He had stood firm and loyal through all opposition. **Saying none other things.**—"Saying nothing." Nothing which was not contained in the Jewish Scriptures about the Messiah.

23. **That Christ should suffer.**—"That the Christ must suffer." The Old Testament prophecies clearly foretold a suffering Messiah. **The first that should rise from the dead.**—"First by the resurrection of the dead." Christ was the first to rise to die no more, and he rose as the first-fruits of all believers. **To the Gentiles.**—This is part of the Old Testament promise about the Messiah.

24. **With a loud voice.**—Paul's earnestness astonished the Roman, and he interrupted him. **Thou art beside thyself.**—"Thou art mad." Insane. **Much learning doth make thee mad.**—"Thy much learning doth turn thee to madness." He thought much reading and study had filled Paul's mind with insane notions.

25. **I am not mad.**—Paul's answer was courteous. **Words of truth and soberness.**—The very opposite of madness.

26. **The king knoweth.**—Turning to Agrippa, who understood, as Festus the Roman could not, the things of which Paul was speaking. **Was not done in a corner.**—There is no secrecy about Christianity. Everything in it is public.

27. **Believest thou the prophets?**—Paul was about to show that his teaching about the Messiah was true.

28. **Almost thou persuadest me to be a Christian.**—"With but little persuasion thou wouldest fain make me a Christian." Agrippa saw Paul's intention, and laughed at his thought that he could easily bring him to accept the teaching about Christ.

29. **I would to God.**—A prayer expressing an intense wish. **Not only thou.**—From his deepest heart Paul wishes that not only the king, but all that were listening might become such as he was—that is, Christian. **Except these bonds.**—Holding up his hands with the chains. While he wished they all were Christians, he did not wish that any of them should wear chains as he did.

30. **The king rose up.**—Dismissing the court and ending Paul's defense.

31. **When they were gone aside.**—"Had withdrawn." When they were alone Agrippa expressed the opinion that the apostle had done nothing worthy of death or of imprisonment.

32. **If he had not appealed.**—This made it necessary that he should be sent to Rome.

The Golden Text.

"Be of good cheer: for I believe God, that it shall be even as it was told me."—Acts 27 : 25.

Lesson Truth.

The divine deliverance in time of danger.

Lesson Outline.

I. The Terrible Storm, vs. 13–17.
II. The Despair of the Sailors, vs. 18–20.
III. The Faith of the Apostle, vs. 21–26.

Home Readings.

M. Acts 27 : 1–26,
PAUL'S VOYAGE AND SHIPWRECK.
T. Acts 27 : 27–44,
"They escaped all safe to land."
W. Matt. 8 : 18–27,
"The winds and the sea obey him."
Th. Ps. 91 : 1–16,
"Surely he shall deliver thee."
F. Ps. 107 : 21–43,
"He bringeth them out of their distresses."
S. Ps. 115 : 1–18,
"Our God is in the heavens."
S. Ps. 46 : 1–11,
"Though the waters thereof roar."

Lesson Hymn.

We need not fear, though all around
'Mid rising winds we hear
The multitude of waters surge;
For thou, O God, art near.

Across this troubled tide of life
Thyself our Pilot be,
Until we reach that better land,
The land that knows no sea.

Catechism.

Q. 45. Which is the first commandment?
A. The first commandment is, Thou shalt have no other gods before me.

Questions to Help You Think.

Between the Lessons.—What was the last lesson about? How was it made necessary for Paul to go to Rome? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Terrible Storm** (vs. 13–17).—Trace the course on the map. How did the south wind deceive them? Describe the wind named in v. 14. Why could not the ship be controlled? Describe the undergirding.

II. **The Despair of the Sailors** (vs. 18–20).—Why did they lighten the ship? What did they cast out? Why could they not find their way?

III. **The Faith of the Apostle** (vs. 21–26).—Of what did Paul remind the seamen? What good cheer did he give them? How did he know this? What promise had been made to him? How did this promise make it sure that there would be no lives lost? How did they at last escape?

TOPICS TO TALK OF IN THE CLASS.—The providence of God in Paul's being taken to Rome.—Ships and navigation of Paul's time.—Study of Paul himself during this voyage—his faith and his value to the others.

Life Teachings From This Lesson.

I. We see here an illustration of God's guiding providence in the lives of his people. It was important that Paul should go to Rome to strengthen Christ's cause in that great world's capital. By a series of providences it came about that the missionary was carried to Rome by the government in safe protection and in as comfortable a manner as possible. Another Bible illustration of the truth of providential guidance is found in the story of Joseph. We may commit our way to God, if we are striving faithfully to do his will, and be sure that he will cause all things to work together for our good.

II. This lesson illustrates the truth that life is like a voyage. Paul's voyage turned out to be a rough one. Storms and dangers were encountered, and it was with great difficulty and much loss that Paul and the others at last reached land in safety. Life in this world is not easy. We are quite sure of having sudden storms of temptation and trial, and ofttimes must pass through great danger.

III. It became necessary in this voyage to sacrifice everything, and the ship itself, at last, in order to get the men safely landed. The cargo had to be thrown into the sea and the ship's furniture and equipment cast out in order to save lives. So, often, everything has to be given up to save the soul. But it matters little what it may cost, if only we get safe home at last. We should be willing to sacrifice all else, if need be, to save our soul.

IV. Paul in this voyage teaches us many noble lessons. He seems to have been the only man on board who was not frightened. He had splendid self-control, and in the wildest storms was at his best. The great secret of Paul's quietness and confidence was the peace of God in his heart. He was in communion with Christ. Angels were beside him on the deck in the blackest night, delivering heavenly messages and strengthening his faith and courage.

V. The truth that God has a plan for our life ought to give us a strong sense of security in danger. The Lord assured Paul that he must stand before Cæsar. Therefore he could not be drowned in the sea on the way to Rome. We may not know God's plan for us, but if he has something set down for us to do next month or next year, we need fear no peril to-day. We need only to do our duty and then trust God. It is interesting to note here, also, that others are blessed for one good man's sake. All the lives on the ship were spared because Paul was on board.

Questions For Written Answers.

1. Why did they cast out the ship's cargo? .....
2. How did Paul cheer his companions? .....
3. Why was Paul so brave in the danger? .....
4. How is life like this voyage? .....

Lesson VI.—November 7, 1897.

PAUL IN MELITA AND ROME.—Acts 28 : 1–16.

Commit verses 3–5.

1 And when they were escaped, then they knew that [1] the island was called Mel'i-ta.

2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and [2] felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and [3] said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Pub'li-us; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Pub'li-us lay sick of a fever and of a bloody flux: to whom Paul entered in, and [4] prayed, and [5] laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honored us with many honors; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Al'ex-an'dri-a, which had wintered in the isle, whose sign was Cas'tor and Pol'lux.

12 And landing at Syr'a-cuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhe'gi-um: and after one day the south wind blew, and we came the next day to Pu-te'o-li:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Ap'pi-i fo'rum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but [6] Paul was suffered to dwell by himself with a soldier that kept him.

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[1] Acts 27 : 26.
[2] Mark 16 : 18; Luke 10 : 19.
[3] Acts 14 : 11.
[4] James 5 : 14, 15.
[5] Luke 4 : 40; I Cor. 12 : 9, 28.
[6] Acts 27 : 3.

Time.—A. D. 60–61. **Places.**—Island of Melita; Syracuse; Rhegium; Puteoli; Rome.

Between the Lessons.—For two weeks Paul's ship was driven by the storm. On the fourteenth night the sailors discovered that they were nearing land. By his faith in God's promise to save them all alive, and his brave example, Paul inspired the ship's company with courage and cheer. The ship was finally driven aground and broken to pieces, but all on board reached the shore safely.

Hints for Study.—Find proofs of the truth of the Golden Text in Paul's history. Follow "Home Readings."

Helps in Learning the Lesson.

1. **When they** [we] **were escaped.**—From the wreck. **Then they** [we] **knew.**—They recognized the island in some way. **Melita.**—See "Bible Dictionary."

2. **The barbarous people.**—"The barbarians." All who did not speak the Greek or Latin language were called barbarians. The inhabitants of this island spoke some Phœnician dialect. **No little** [common] **kindness.**—When they saw the wreck they hastened to the shore and did everything they could to relieve the sufferers.

3. **When Paul had gathered.**—Paul was always active, taking his part in all helpful work, never ashamed of the commonest service. **A viper.**—A poisonous reptile. **Out of the heat.**—"Came out by reason of the heat." The viper had been among the pieces of wood, made torpid by the cold.

4. **When the barbarians saw.**—They knew that the bite of this reptile was deadly. Paul was a prisoner, and they regarded the viper's bite as proof of divine anger.

6. **Howbeit they looked.**—"But they expected." They watched for the fatal results, which usually appeared immediately. **They changed their minds.**—Seeing that the apostle was not hurt by the viper, they leaped to the opposite conclusion that he must be a god. Compare chap. 14 : 11–18.

7. **In the same quarters.**—"In the neighborhood of that place." The present town of Alta Vecchia, now the country residence of the British governor of the island, is the traditional location. **The chief man of the island.**—The chief Roman magistrate. **Lodged** [entertained] **us.**—It is probable that the centurion and his prisoners were entertained by Publius, while the others were scattered. **Three days.**—Until provision could be made for permanent lodgings.

8. **Fever and of a bloody flux.**—"Dysentery." Luke, who wrote The Acts, was a physician, and describes the disease with precision. **Paul . . . prayed.**—Asking God to heal the sick man.

9. **Others also.**—"The rest also." Other people on the island who had sick friends.

10. **Who also honored us.**—The honors no doubt included gifts of money and such things as were necessary to replace what they had lost in the wreck. **They laded us with such things.**—"They put on board such things as we needed." A deep impression had been made on the people, and they showed their kindness in this practical way.

11. **After three months.**—About the first of February. **A ship . . . which had wintered in the isle.**—This vessel had been overtaken by winter and remained in the harbor until spring. **Whose sign.**—Probably what is now known as the figure-head. **Castor and Pollux.**—"The Twin Brothers." The names given to Jupiter's two sons.

13. **We fetched a compass.**—"We made a circuit."

14. **Where we found brethren.**—Other Christians. They spent a week there, and no doubt Paul preached. **So we went toward Rome.**—"Came to Rome." The journey from Puteoli was made by land, by way of Capua and the Appian Way.

15. **When the brethren heard of us.**—The Christians in Rome heard of their coming, and two parties set out to meet them. **Apii forum.**—"The Market of Appius." About forty miles from Rome. **He . . . took courage.**—The meeting of these friends cheered him and gave him fresh courage.

16. **Paul was suffered to dwell** [abide] **by himself.**—He was treated very kindly, not as an ordinary prisoner, being merely guarded by a soldier.

The Golden Text.

"We know that all things work together for good to them that love God."—Rom. 8 : 28.

Lesson Truth.

How God leads his people safely through danger.

Lesson Outline.

I. Among the Barbarians, vs. 1–6.
II. Miracles of Healing, vs. 7–10.
III. Journeying to Rome, vs. 11–16.

Home Readings.

M. Acts 28 : 1–16,
PAUL IN MELITA AND ROME.
T. Luke 10 : 1–20,
"Nothing shall . . . hurt you."
W. Mark 16 : 9–20,
"They shall lay hands on the sick."
Th. James 5 : 13–20,
"The prayer of faith shall save the sick."
F. Rom. 1 : 1–15.
Paul's great desire to visit Rome.
S. Eph. 6 : 10–24,
"I am an Ambassador in Bonds."
S. Rom. 8 : 16–39,
Nothing Separates from Christ's Love.

Lesson Hymn.

So long thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

Catechism.

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Questions To Help You Think.

Between the Lessons.—What was the subject of our last lesson? What events came between? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Among the Barbarians** (vs. 1–6).—What do you know about the island of Melita? How were the shipwrecked people received? What was Paul doing? Describe the incident of the viper. What did the barbarians first say? What did they think afterwards?

II. **Miracles of Healing** (vs. 7–10).—Where was Paul entertained? What miracle did he work? What other healing did he perform? How were the missionaries honored? How long were they on the island? Describe their sail to Italy.

III. **Journeying to Rome** (vs. 11–16).—Describe the journey to Rome. Who came to meet Paul? How was he affected by this kindness? What privileges had Paul as prisoner?

TOPICS TO TALK OF IN THE CLASS.—The island of Melita and Paul's stay there.—The journey to Rome and the hand of God in it all.—The character of Paul as it comes out in this lesson.

Life Teachings From This Lesson.

I. Misfortune appeals to what is best in every heart. Here it was a population of barbarians that showed much kindness to these shipwrecked people. Too often those cast upon the shore by wrecks have found themselves among robbers and plunderers, but it is to the credit of the people of Malta that they treated their involuntary visitors with all possible kindness. We should never forget the inspired counsel—to "be not forgetful to entertain strangers: for thereby some have entertained angels unawares." There may have been no angels in this party, but there was one man at least who proved better than an angel to those who received him.

II. The incident of the viper has its lessons for us. Paul, though he was a great apostle, was not too fine a gentleman to gather sticks for the fire, and he teaches us to be ready to do our part in whatever work of the Lord may be set for us at the time. Paul's shaking off the viper and being unhurt by its bite illustrates the way we should shake off temptation and the evils of the world, if we are filled with Christ. Jesus promised that his followers should take up serpents without harm. Perhaps he referred to dealing with sin.

III. We see the changeableness of men's opinions and feelings. The barbarians looked upon Paul as a murderer when they saw the venomous reptile fasten itself on his hand. They supposed that pursuing vengeance had overtaken him. But, as the moments passed and there were no signs of death, their minds changed, and they said, "He must be a god." A good man is often misunderstood and maligned at one time, and then afterwards praised and honored. Statues are sometimes made for men after their death who in their lifetime were bitterly denounced.

IV. Those who receive Christ's messengers open their doors to God's blessing and goodness. Publius was courteous to Paul, hospitably entertaining him in his house. Sudden sickness in the house called out Paul's power as an apostle. The one work of mercy led to many. Christianity is full of good works. It cares for men's bodies as well as their souls. Modern Christian missions have physicians as well as preachers, and set up hospitals as well as chapels. Kindness is as much a part of religion as praying.

V. God's plans are sometimes long in working out, but they never fail. Christ wanted Paul in Rome, and neither wildest storm on the sea nor deadliest viper on the island could defeat his purpose to get him there. It is interesting, too, to think of the means employed in taking Paul to Rome. The enmity of his own people began it. The Roman government became Paul's protector, and because of his appeal became his carrier, taking him all the way to Rome without expense. A foreign ship, with heathen emblems, bore the gospel to Italy. All things and all men belong to God, and he uses what and whom he will in his work.

Questions For Written Answers.

1. How were the people received on the island? .....
2. What happened to Paul? .....
3. What works of mercy did Paul perform? .....
4. How did the party at last reach Rome? .....

Lesson VII.—November 14, 1897.

PAUL'S MINISTRY IN ROME.—Acts 28 : 17–31.

Commit verses 30, 31.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, [1] though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Je-ru'sa-lem into the hands of the Ro'mans.

18 Who, [2] when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, [3] I was constrained to appeal unto Cæ'sar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that [4] for the hope of Is'ra-el I am bound with this chain.

21 And they said unto him, We neither received letters out of Ju-de'a concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere [5] it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; [6] to whom he expounded and testified the kingdom of God, persuading them concerning Je'sus, [7] both out of the law of Mo'ses, and *out of* the prophets, from morning till evening.

24 And [8] some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by E-sa'ias the prophet unto our fathers,

26 Saying, [9] Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent [10] unto the Gen'tiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 [11] Preaching the kingdom of God, and teaching those things which concern the Lord Je'sus Christ, with all confidence, no man forbidding him.

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[1] Acts 24 : 12, 13.
[2] Acts 26 : 31, 32.
[3] Acts 25 : 8–12.
[4] Acts 26 : 6, 7; Eph. 6 : 20.
[5] Luke 2 : 34; I Pet. 4 : 14.
[6] Luke 24 : 27; Acts 17 : 2, 3.
[7] Acts 26 : 22.
[8] Acts 14 : 4.
[9] Isa. 6 : 9, etc.; Matt. 13 : 14, 15.
[10] Matt. 21 : 41, 43; Acts 13 : 46, 47.
[11] Eph. 6 : 19.

Time.—Probably A. D. 61–63. **Place.**—Rome.

Between the Lessons.—There is nothing recorded of the "three days" between the time of Paul's arrival at Rome and of his calling together the chief Jews.

Hints for Study.—Beside the "Home Readings," read the epistles Paul wrote during his first two years at Rome—Ephesians, Philippians, Colossians, and Philemon.

Helps in Learning the Lesson.

17. **After three days.**—Three days after Paul reached Rome. **Paul called the chief of the Jews.**—To explain to them why he was in Rome a prisoner, and to offer the gospel to them.

18. **Would have let me go.**—"Desired to set me at liberty."

19. **Not that I had aught.**—He was very careful to say nothing which would imply a charge against his own people.

20. **For this cause.**—Because he had made his appeal to Cæsar. **For the hope of Israel.**—Referring to the Messiah. **I am bound.**—Probably holding up his hand with the chain.

21. **We neither received letters.**—Communication between Palestine and Rome was very infrequent, and letters starting after Paul had left could yet have reached Rome.

22. **We desire to hear of thee.**—They would know what his beliefs were. **Concerning this sect.**—The Christians, of whom the Jews spoke as a sect cut off from the Jewish people. **Everywhere it is spoken against.**—Many calumnies were uttered concerning the religion of Christ.

23. **There came many to him.**—"They came . . . in great number." At first only a few chief men came (v. 17), but now many more wanted to hear the apostle. **Into his lodging.**—Though a prisoner, he was allowed to stay in a lodging provided for him. **He expounded.**—Expounded the doctrines of Christianity, showing that Jesus was the Messiah. **From morning till evening.**—All day the people came and went.

24. **Some believed . . . some believed not.**—Always the gospel separates men into two companies.

25. **Agreed not among themselves.**—Paul's teaching aroused controversy among the Jews. **They departed.**—From Paul's lodgings. **One word.**—Quoting from Isa. 6 : 9, 10.

26. **Hearing, ye . . . shall not understand.**—Because their hearts were shut against the message.

27. **Should be converted.**—"Should turn again." From their sins and their unbelief to God.

28. **Be it known therefore.**—Because of their rejection of the Messiah. **Is sent unto the Gentiles.**—It had been offered first to the Jews, and they had rejected it; now it would be offered to the gentiles. **They will hear it.**—"They will also hear." Those who accepted it would be saved.

30. **Dwelt** [abode] **two whole years in his own hired house.**—"Dwelling." No record of these years has been preserved. His prison became a center of Christian influence. He wore his chain all the time, but even in this there was a blessing, for many soldiers who were his guards from time to time heard the gospel. Four epistles were written during this imprisonment—to the Ephesians, the Colossians, the Philippians, and to Philemon.

31. **No man forbidding him.**—He preached the gospel without hindrance. Thus his imprisonment was overruled for good. If he had not been a prisoner he would have been subject to persecution, and would have met much opposition. The book of The Acts ends abruptly, giving no notice of the after history of Paul. It is supposed that he was set at liberty and visited different churches. After several years he was arrested a second time and died as a martyr.

The Golden Text.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." —Rom. 1: 16.

Lesson Truth.

Even in life's imprisonments we may preach Christ's gospel.

Lesson Outline.

I. Conferring with the Jews, vs. 17–24.
II. Turning to the Gentiles, vs. 25–28.
III. Preaching in Chains, vs. 29–31.

Home Readings.

M. Acts 28: 17–31,
PAUL'S MINISTRY IN ROME.
T. Eph. 3: 1–21,
"Paul, the Prisoner of Jesus Christ."
W. II Tim. 2: 1–16,
"Wherein I suffer . . . unto bonds."
Th. Acts 13: 14–41,
Reasoning out of the Scriptures.
F. Acts 13: 42–52,
"Lo, we turn to the Gentiles."
S. Matt. 21: 33–46,
Christ's warning to the Jews.
S. I Cor. 1: 18–31,
The Gospel is God's Wisdom.

Lesson Hymn.

O fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

Catechism.

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshiping and glorifying, the true God as God, and our God; and the giving that worship and glory to any other, which is due to him alone.

Questions to Help You Think.

Between the Lessons.—Recall the incidents of last lesson. Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Conferring with the Jews** (vs. 17–24).—For whom did Paul send? What explanation did he make to them? What did the Jews answer Paul? Describe the meeting held in Paul's lodging. What was the result of his preaching?

II. **Turning to the Gentiles** (vs. 25–28).—What prophecy did Paul quote to the departing Jews? To whom did he say the gospel would now be taken?

III. **Preaching in Chains** (vs. 29–31).—Describe Paul's prison life. Why did he have so much liberty? What were some of the things he did during the two years? What epistles were written at that time? How do we see God's providence in this imprisonment?

TOPICS TO TALK OF IN THE CLASS.—Paul's earnest desire to save his own people.—The conditions of Paul's imprisonment—why it was made so easy.—How he used his opportunities for advancing the kingdom of Christ.

Life Teachings From This Lesson.

I. God makes man's wrath to praise him. Paul's imprisonment really gave him a splendid opportunity for missionary work—far better than if he had been free, working as a missionary among the people. He was at no expense—the heathen government of Rome provided for him. He was saved from all annoyance from his own people, which he would surely have met with if he had not been under government protection. He had almost complete liberty, if not to go out himself among the people, at least to receive all who would come to him. Those two years in Rome were wonderfully favorable for missionary work.

II. Whatever our circumstances may be, we should never cease trying to do good. We would say that a man in a Roman prison could not do much for God or man. But perhaps no other two years in Paul's whole life were more fruitful in good than these two prison-years. He began at once among his own people, sending for them and preaching the gospel to them. He did a good work among Roman soldiers. His guards were constantly changing, and we know Paul well enough to be sure that any man chained even for one watch to him would hear about Christ. Another way Paul blessed the world from his prison was by his letters, which have lived ever since.

III. We should always be Christians, and show the Christian spirit, even when—especially when—dwelling with those who are our enemies. No doubt the Jews in Rome were unfriendly to Paul and to the gospel, but he approached them in a most gentle and kindly spirit. Sometimes we imagine that rudeness or bitterness in others will justify the same in us. But we must be Christ to every one we meet, always kindly, thoughtful, patient, unselfish.

IV. Paul's prison and chain are pictures of many experiences in life. For example, some are shut for months and years in a sick room. It seems they cannot do any good there. But many a sick room, like Paul's prison, is a center of great good. He could not go out, but the people were free to come to him, and every one who came might carry away a blessing. Many a sick room is the center of a wide circle of blessing. Friends come and go, and every one bears away some good. Paul's letters from his prison were full of Christ; many a shut-in sends out letters which carry cheer and courage to others. No prison of circumstances should stop our usefulness.

V. All that is great centers about Christ. It was the things about Christ that Paul taught. He knew no other name but that of Jesus. It is interesting to find the book of The Acts closing so suddenly. It leaves Paul busy preaching, people flocking to hear him, no one forbidding him to speak. If heaven keeps record of places on earth where great things have been done, we may be sure that Paul's prison in Rome is well marked.

Questions For Written Answers.

1. Why did Paul send for prominent Jews? .....
2. How did they receive his words? .....
3. Describe Paul's imprisonment in Rome .....
4. What good did he accomplish in those two years? .....

Lesson VIII.—November 21, 1897.

THE CHRISTIAN ARMOR.—Eph. 6 : 10–20.

Commit verses 13–17.

10 Finally, my brethren, be strong in the Lord, and [1] in the power of his might.

11 [2] Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against [3] principalities, against powers, against [4] the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 [5] Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, [6] having your loins girt about with truth, and [7] having on the breastplate of righteousness;

15 [8] And your feet shod with the preparation of the gospel of peace;

16 Above all, taking [9] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and [10] the sword of the Spirit, which is the word of God:

18 [11] Praying always with all prayer and supplication in the Spirit, and [12] watching thereunto with all perseverance and supplication for all saints;

19 [13] And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which [14] I am an ambassador [15] in bonds: that therein [16] I may speak boldly, as I ought to speak.

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[1] Eph. 3 : 16; Col. 1 : 11.
[2] Rom. 13 : 12; II Cor. 6 : 7.
[3] Rom. 8 : 38; Col. 2 : 15.
[4] John 12 : 31; 14 : 30; Eph. 2 : 2; Col. 1 : 13.
[5] II Cor. 10 : 4.
[6] Isa. 11 : 5.
[7] Isa. 59 : 17; I Thess. 5 : 8.
[8] Isa. 52 : 7; Rom. 10 : 15.
[9] I John 5 : 4.
[10] Heb. 4 : 12; Rev. 1 : 16; 2 : 16.
[11] Luke 18 : 1; Col. 4 : 2; I Thess. 5 : 17.
[12] Matt. 26 : 41.
[13] Acts 4 : 29; II Thess. 3 : 1.
[14] II Cor. 5 : 20.
[15] Acts 28 : 20; Phil. 1 : 7, 13, 14; II Tim. 2 : 9.
[16] Acts 28 : 31.

Time and Place.—Written at Rome, probably about A. D. 63.

Introductory.—The fruit of Paul's three years' labor at Ephesus, A. D. 54–57 (Lesson IX, August 29, 1897), was an organized church. Probably, too, from Ephesus as a center, he had carried the gospel to many other places. When Paul was on his last journey to Jerusalem he sent for the elders of the church at Ephesus to meet him at Miletus. Lesson XII, September 19, 1897. About five years later, A. D. 63, during his first captivity at Rome, he wrote them the letter from which to-day's lesson is taken.

Hints for Study.—Give careful attention to "Home Readings" and references, and get their bearing upon the lesson passage.

Helps in Learning the Lesson.

10. **Be strong.**—Christians should seek always to be strong, so as to meet temptation, duty, and trial, without failing. **In the Lord.**—The secret of Christian strength is in abiding in Christ. If we turn away from him we are weak. **In the power of his might.**—If we abide in Christ we have all his strength promised us.

11. **The whole armor.**—Paul wrote this letter from his prison in Rome, where he was constantly chained to a Roman soldier. The armor of the soldier suggested these words. **Of God.**—The armor supplied by God. **That ye may be able to stand.**—As a soldier facing enemies. **The wiles of the devil.**—The devil is always trying to ensnare and destroy Christ's followers.

12. **We wrestle not against flesh and blood.**—Our battle is not with human beings, but with spiritual powers. **Principalities.**—The different words in this verse describe powers of the unseen world of evil, fallen angels and all that belongs to the powers of darkness. We do not know what mighty beings are working against us. **Spiritual wickedness in high places.**—"Spiritual hosts of wickedness in the heavenly places." The thought is of wicked spirits who have all the air for their home.

13. **Take unto you."**—"Take up." The armor lies at our feet, and we are to take it up and put it on. **Able to withstand.**—To contend with, to be victorious. **In the evil day.**—In the dark crisis, the great battle. **Having done all, to stand.**—Having done all that we can do to prepare, we must stand. It is harder to stand in battle than to march or fight.

14. **Having your loins girt about.**—"Having girded your loins." The girdle was very important, as it held together the soldier's dress and armor. To be girt about with truth is to be sincere. We must so believe the truth that it enters into our heart. **The breastplate of righteousness.**—Christ's righteousness imputed to us, and then wrought into our life by the word and spirit.

15. **Your feet shod.**—If the soldier is to stand he must have a certain foothold. One who is ready to run for Christ is thus shod.

16. **Above all.**—"Withal." Beside all, or over all. **Taking** [up] **the shield of faith.**—Faith as a shield implies reliance upon God and his word for deliverance in temptation. **Able to quench.**—As the shield received burning arrows, quenching them, so faith in God protects us from the enemy's assaults. **The fiery darts.**—Referring to burning arrows, which were often used in ancient warfare. **The wicked.**—"The evil one." Satan.

17. **The helmet of salvation.**—The helmet protects the head. The Christian is under the protection of God. **Sword of the Spirit.**—The only offensive weapon named. The sword is the word of God. In each temptation of Jesus he used this sword, drawing out a text with which to thrust his adversary.

18. **Praying always.**—"At all seasons." At every point in life we are to pray, especially in all times of danger. **In the Spirit.**—The Spirit helps us to pray. **Watching thereunto.**—We are to keep awake and watch as well as pray. **With all perseverance.**—Never fainting nor being discouraged See Luke 18 : 1. **For all** [the] **saints.**—To be a Christian is to have thought and love for all others.

19. **For me.**—"On my behalf." Paul often asked his friends to pray for him. **The mystery.**—The divine redemption, which is a mystery to human wisdom.

20. **An ambassador in bonds.**—"In chains." He was an ambassador of Christ. At this time he was wearing chains in prison. **As I ought to speak.**—He wished that they would pray that he might speak boldly for Christ, as it was his duty to do.

The Golden Text.

"Be strong in the Lord, and in the power of his might."—Eph. 6 : 10.

Lesson Truth.

We may conquer all our spiritual enemies through God's help.

Lesson Outline.

I. The Enemies We Must Meet, vs. 10–12.
II. The Armor Provided, vs. 13–17.
III. The Privilege of Prayer, vs. 18–20.

Home Readings.

M. Eph. 6 : 1–24, The Christian Armor.
T. Rom. 13 : 8–14, "Put on the Armor of Light."
W. Ps. 18 : 30–50, "Thou hast Girded me with Strength."
Th. I Thess. 5 : 1–28, "The Breastplate of Faith and Love."
F. Col. 4 : 1–18, "Continue in Prayer, and Watch."
S. Ps. 144 : 1–15, "Blessed be the Lord my Strength."
S. Eph. 1 : 1–23, "The Exceeding Greatness of his Power."

Lesson Hymn.

Sure I must fight if I would reign :
Increase my courage, Lord ;
I'll bear the toil, endure the pain,
Supported by thy word.

Catechism.

Q. 48. What are we especially taught by these words, "before me," in the first commandment?

A. These words, "before me," in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Questions to Help You Think.

Between the Lessons.—Recall the facts concerning Paul's imprisonment and his missionary work during the time. Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Enemies We Must Meet** (vs. 10–12).—What exhortation does Paul give here? Why should we be strong? What is said about our enemies? Describe the different names in v. 12.

II. **The Armor Provided** (vs. 13–17).—How were the ancient soldiers protected? Describe the different pieces of armor a Christian must wear—the girdle, the breastplate, the shoes, the shield, the helmet, the sword.

III. **The Privilege of Prayer** (vs. 18–20).—What two duties are named in v. 18? How must we pray? How must we watch? What special request does Paul make?

TOPICS TO TALK OF IN THE CLASS.—Ancient armor and ancient warfare.—The Christian armor—what it is.—The enemies the Christian has to fight.—Our part in this fight.

Life Teachings From This Lesson.

I. The duty of being strong is urged a great many times in the Bible. Weakness is never set down as a duty, or put among the virtues or noble qualities of life. We are weak in ourselves, and unable to meet life's dangers or endure its struggles. So we are exhorted to be strong "in the Lord." If we believe in Christ and stay ever close to him, we shall have all his strength. His promise is, "My grace is sufficient for thee : for my strength is made perfect in weakness."

II. Good life is not easy. We have many and mighty enemies. They are not people like ourselves, but spiritual enemies, evil angels. There is a devil, and he has a great many servants and helpers. These spirits are strong. They are shrewd and cunning. They move unseen and silently about us and work in the darkness. We need not hope to get through this world without fighting our way, and the battle will not likely be easy. There is evil in our own heart, evil in our companionships, evil in the very air, where Satan's messengers fly.

III. We need not fall nor fail in life's battles. If we had not Christ for helper we could not hope to be victorious, but with Christ we may be more than conquerors. But to get Christ's help we must become his soldiers and put on the armor he has provided. We are not to suppose that Christ will fight our battles for us while we merely look on or stand shivering with fear. He will bruise Satan, but it must be under our feet. The devil will flee, but it will be only when we resist him. Victory will be ours, but we must fight the battles. The enemies can be overcome, but we must do all and then stand. We shall not be hurt, but we must put on the armor.

IV. It is wonderful armor that is provided for us. In ancient warfare soldiers were covered with metal, and the enemy's thrusts did not harm them. We have armor prepared. There is a breastplate to cover the heart—the righteousness of Christ. We have shoes to wear—"Thy shoes shall be iron and brass." There is a shield—faith, which protects us from the assaults of the enemy. There is a helmet to cover the head—Christ's salvation. Then we have a sword to carry—God's word, the same sword that Jesus himself carried in his battles in the wilderness. It must be noticed that there is no armor for the back. This means that we must always keep our face to the foe. There is no promise of protection for cowards.

V. There must always be prayer, and there must also be unsleeping watchfulness. "Praying always," "watching." No matter how well we are armed and covered with armor, we need to watch and to pray. The careless, unwatchful soldier is sure of surprise and defeat. We must pray, because all depends upon God.

Questions For Written Answers.

1. What are the enemies Christians must meet?
2. What is our part in meeting these enemies?
3. Describe the pieces of the Christian armor
4. Explain the duties of prayer and watching

Lesson IX.—November 28, 1897.

SALUTARY WARNINGS.—I Pet. 4 : 1–8.

Commit verses 7, 8.

1 Forasmuch then [1] as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for [2] he that hath suffered in the flesh hath ceased from sin;

2 That he no longer [3] should live the rest of *his* time in the flesh to the lusts of men, [4] but to the will of God.

3 [5] For the time past of *our* life may suffice us [6] to have wrought the will of the Gen'tiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, [7] speaking evil of *you:*

5 Who shall give account to him that is ready [8] to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But [9] the end of all things is at hand: [10] be ye therefore sober, and watch unto prayer.

8 [11] And above all things have fervent charity among yourselves: for [12] charity shall cover the multitude of sins.

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[1] I Pet. 3 : 18.
[2] Gal. 5 : 24; Col. 3 : 3, 5.
[3] Gal. 2 : 20; I Pet. 1 : 14.
[4] Rom. 6 : 11; II Cor. 5 : 15.
[5] Ezek. 44 : 6.
[6] Eph. 2 : 2; 4 : 17.
[7] I Pet. 3 : 16.
[8] Acts 10 : 42; Rom. 14 : 10, 12; II Tim. 4 : 1.
[9] Matt. 24 : 13, 14; James 5 : 8; II Pet. 3 : 9, 11.
[10] Luke 21 : 34.
[11] Col. 3 : 14.
[12] Prov. 10 : 12; I Cor. 13 : 7.

Time and Place.—Written probably about A. D. 63, at Babylon.

Introductory.—The last appearance of Peter in The Acts was at the conference at Jerusalem, A. D. 50. After this nothing is certainly known about him. Apparently, thirteen years after the Jerusalem conference he was at Babylon. Opposition to the gospel had increased and grown more bitter. Hatred of the very name of Christian was spreading over the Roman empire. Nero's persecutions of the Christians at Rome had stirred up the people of the provinces to active outrages. Reports of the sufferings of the Christians of Asia Minor had reached the apostle Peter and moved him to send them messages of comfort and cheer in the letter from which we have a lesson to-day.

Hints for Study.—Study the references in their relation to the lesson passage. Follow "Home Readings."

Helps in Learning the Lesson.

1. **As Christ hath suffered for us in the flesh.**—Referring to chap. 3 : 18, where Peter had said that Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God. **Arm yourselves likewise with the same mind.**—In a conflict with sin they needed no other armor than the mind of Christ, the spirit of patient submission and of unwavering trust in God. **Hath ceased from sin.**—Those who are in Christ and have the mind of Christ are dead to sin—that is, have given it up, renounced it, and sin has no longer its old power over them. Those who are Christians should cut off forever from their old sins.

2. **That he** [ye] **no longer should live.**—A Christian life is a new life, and should be holy. **The lusts of men.**—Human desires and passions which are sinful. **But to the will of God.**—The will of God should be our guide in every matter.

3. **The time past of our life.**—The years already lived. **May suffice.**—They had given time enough to sin, and now they should live for God. **The will** [desire] **of the Gentiles.**—This is described in the following words. We have here a description of the things of the natural heart, like those described by St. Paul in Gal. 5 : 20. **Excess of wine.**—"Wine bibbings." Drunkenness has always been one of the curses of the world. **Banquetings.**—"Carousings." Drinking parties. **Abominable idolatries.**—The worship of idols in many cases was of the lowest and most debasing kind.

4. **Wherein they think it strange.**—Those who live in these sins cannot understand why Christians should refuse to do the same things. **The same excess of riot.**—The worst kind of dissipations. **Speaking evil of you.**—Reviling them and sneering because they would not join them in their orgies.

5. **Who shall give account.**—Every one must give account to God. **The quick and the dead.**—Those who were living and those who had died—all must stand before Christ's judgment seat.

6. **For this cause.**—"Unto this end." Because all must be judged, giving an account of their life. **Judged according to men.**—According to the laws by which all men are judged. **But live according to God.**—All who accept the gospel should live a holy life. **In the spirit.**—The inner life, having pure heart.

7. **The end of all things is at hand.**—Christ commanded all his followers to watch, for they know not the day nor the hour when the end should be. See Matt. 24 : 6–14. The early Christians believed that any day might be the last day. We should always live as if we were passing our last day. **Be ye therefore sober.**—"Of sound mind." If the end may come any hour, we should live thoughtfully, reverently, ready any moment for the Lord's coming. **Watch unto prayer.**—"Be sober unto prayer." The word "sober" has here its modern sense—sobriety, temperance. Christians are exhorted to abstain from wine and strong drink and devote themselves to prayer.

8. **Above all things.**—As the most important of all. **Have fervent charity among yourselves.**—"Being fervent in your love among yourselves." The word "fervent" means intense. It was no ordinary sentimental love that was commended, but love of burning earnestness. **For charity shall cover the multitude of sins.**—Bury them out of sight, hide them so that we cannot see them. If we love a person truly our love is forgiving and does not keep account of their faults and frailties. See Prov. 10 : 12; Matt. 18 : 22. In James 5 : 20 we learn of another way of covering people's sins—by procuring their salvation.

Golden Text.

"Be ye therefore sober, and watch unto prayer."—I Pet. 4 : 7.

Lesson Truth.

The giving up of sin to follow God in faithfulness and love.

Lesson Outline.

I. Doing the Will of God, vs. 1, 2.
II. Leaving Old Sins, vs. 3–5.
III. Preparing for Judgment, vs. 6–8.

Lesson Hymn.

Rock of Ages, cleft for me,
Let me hide myself in thee.

Home Readings.

M. I Pet. 1 : 1–25, Exhortation to Godliness.

T. I Pet. 2 : 1–25, Warning against fleshly lusts.

W. I Pet. 3 : 1–22, Exhorting to Unity and Love.

Th. I Pet. 4 : 1–19, SALUTARY WARNINGS.

F. I Pet. 5 : 1–14, "Be Sober, be Vigilant."

S. Titus 2 : 1–15, "Live Soberly, Righteously, and Godly."

S. Heb. 13 : 1–25, "Let brotherly Love Continue."

Catechism.

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Questions to Help You Think.

Introductory.—What was the subject of our last lesson? Give some facts about Peter's life. Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Doing the Will of God** (vs. 1, 2).—What has Christ done for us? What is meant by arming ourselves with the same mind? What should we do with our sins? Whose will only should we obey?

II. **Leaving Old Sins** (vs. 3–5).—What is meant by the "will of the Gentiles"? What kind of life did they live? Why do evil men think strange of Christians? To whom must they all give account? How should this make us live?

III. **Preparing for Judgment** (vs. 6–8).—To whom has the gospel been preached? What is meant by the "end of all things"? What three duties are named in verse 6? How should we live among ourselves? How does love cover a multitude of sins?

TOPICS TO TALK OF IN THE CLASS.—Peter—his life and work.—Peter's first epistle.—The motives for a good life suggested in this lesson.

Life Teachings From This Lesson.

I. We should give up our sins. We cannot too soon be crucified to them, become dead to them. Our sins made Christ's suffering necessary. He had no sins of his own, but he took ours upon him. The cross shows us what it cost him to bear them. This ought to make us want to give up our sins and not to live in them any longer. Most of those who are studying this lesson are young people; they should begin in youth to shun every evil way, and to take the will of God for the guide of their life.

II. Those who live in sin themselves think that those who are trying to live rightly are very peculiar people. They make sport of them because they will not run with them in wicked ways. The boy or young man who will not drink or do other such things is made sport of by those who indulge in revelings and carousings. They laugh at him and say evil things about him. But he need not be vexed by their scorn. God is his friend, and Christ is pleased by his faithfulness, and why should he fear any man?

III. Men may sin and sneer now at the good, but at last they must stand before the judgment seat of God and give an account of their life and of all their evil doings. We should never forget, while we live in this world, that we must stand before God to answer for all we do—every deed, every word, every influence. If we remembered this it would keep us from sin, for we must meet our sins again. We are not done with anything as it passes from our hands. We shall have to gather the harvest by and by.

IV. We do not know when the end of life may come for us. Christ is coming again—no man knows when. Then death may come to us any moment. We should live so as to be always ready. We should be watchful and thoughtful and should live soberly and earnestly. We should live a life of prayer, so as to never be taken off our guard by any sudden coming of death and the end of all things.

V. We should live together in love as Christians. Some people forget that to be Christlike is to be loving. We need to be patient with people. Even our best friends have their faults, but we must overlook these, for we have faults too. Love covers a multitude of sins. Love is blind, they say. It would better be blind, so far as seeing the faults in others. Let us look rather for the good things, the beautiful things. For there really are in every person many things which we may admire. We should look at these, and not at the blemishes and spots.

Questions For Written Answers.

1. Give some facts about Peter's life .....
2. Why should we give up our sins? .....
3. How should the thought of judgment affect us? .....
4. How does love cover sins? .....

Lesson X.—December 5, 1897.

CHRIST'S HUMILITY AND EXALTATION.—Phil. 2: 1-11.

Commit verses 5-8.

1 If *there be* therefore any consolation in Christ, if any comfort of love, [1] if any fellowship of the Spirit, if any [2] bowels and mercies,

2 Fulfill ye my joy, [3] that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 [4] *Let* nothing *be done* through strife or vainglory; but [5] in lowliness of mind let each esteem other better than themselves.

4 [6] Look not every man on his own things, but every man also on the things of others.

5 [7] Let this mind be in you, which was also in Christ Je'sus:

6 Who, [8] being in the form of God, [9] thought it not robbery to be equal with God:

7 [10] But made himself of no reputation, and took upon him the form [11] of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and [12] became obedient unto death, even the death of the cross.

9 Wherefore God also [13] hath highly exalted him, and given him a name which is above every name:

10 [14] That at the name of Je'sus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And [15] *that* every tongue should confess that Je'sus Christ *is* Lord, to the glory of God the Father.

[1] II Cor. 13: 14.
[2] Col. 3: 12.
[3] Rom. 12: 16; I Cor. 1: 10; II Cor. 13: 11; I Pet. 3: 8.
[4] Gal. 5: 26.
[5] Rom. 12: 10; I Pet. 5: 5.
[6] I Cor. 10: 24, 33; 13: 5.
[7] Matt. 11: 29; John 13: 15; I Pet. 2: 21.
[8] John 1: 1, 2; 17: 5; Col. 1: 15; Heb. 1: 3.
[9] John 5: 18.
[10] Isa. 53: 3, 11; Rom. 15: 3.
[11] Matt. 20: 28; Luke 22: 27.
[12] Matt. 26: 39, 42; John 10: 18; Heb. 5: 8; 12: 2.
[13] John 17: 1, 2, 5; Acts 2: 33.
[14] Isa. 45: 23; Matt. 28: 18; Rev. 5: 13.
[15] John 13: 13; Acts 2: 36; I Cor. 8: 6; 12: 3.

Time and Place.—Written at Rome, about A. D. 62–63.

Introductory.—At Philippi the first European Christian church was established by Paul. (Lessons July 4th and 11th, 1897.) A strong mutual affection bound together the apostle and the members of this church. Of all the churches founded by Paul the Philippians alone contributed to the support of his work. Phil. 4: 15, 16. While Paul was a prisoner at Rome, Epaphroditus arrived from Philippi with a generous contribution for the relief of the apostle's necessities. When Epaphroditus returned to Philippi after his recovery from a dangerous illness, Paul sent by him to the Philippian church an affectionate letter of thanks, from which we have a lesson to-day.

Hints for Study.—Think how you can practically apply every teaching in this lesson to your own daily life. Follow "Home Readings."

Helps in Learning the Lesson.

1. **If there be therefore any consolation.**—"If there is any comfort." The "if" does not imply doubt, but states strongly that there is much comfort in Christ. The word "comfort" means strength. God comforts us by making us strong to endure in trials or sorrows. **Any comfort** [consolation] **of love.**—Love always has comfort, and brings incentives to endurance. **Any fellowship of the Spirit.**—Communion with the Holy Spirit. **Any bowels and mercies.**—"Tender mercies and compassion." A spirit of gentleness, pity, sympathy toward the sorrows and weaknesses of others.

2. **Fulfill ye my joy.**—Make it full, as when one fills a cup. Paul rejoiced much in the Philippian church. It had been a great comfort to him. He wants to have this joy continued. **That ye be like-minded.**—"Of the same mind." All agreeing together, thinking the same things, seeking the same end. He would have love among them so that they should be all of one accord.

3. **Let nothing be done through strife.**—"Doing nothing through faction." Christians should live together without strife or quarreling. **Or vainglory.**—Personal vanity, self-conceit. **In lowliness of mind.**—Humility. **Let each esteem other better.**—Honoring others more than himself. This would end all self-seeking.

4. **Look not every man on his own things.**—We should not be so absorbed in our own affairs that we can give no thought to the interests of others. It does not mean that we are to neglect our own business to look after other people's business, but that we should think of their prosperity and comfort as well as our own and seek their good.

5. **Let this mind be in you.**—We are to have the same mind, the same thought and desire that Christ had in leaving heaven and coming to this world.

6. **Who, being in the form of God.**—Referring to Christ's existence before he came to this world. See John 1: 1. **Thought it not robbery to be equal with God.**—"Counted it not a prize to be on an equality with God." The words simply mean that he was equal with God in glory before his incarnation.

7. **Made himself of no reputation.**—Emptied himself of the glory and the brightness of divinity and became man. **Took upon him the form of a servant.**—Having been in the form of God he took the form of a servant among men. **In the likeness of men.**—Having all the qualities of humanity. While he became man, however, he did not cease to be divine.

8 **In fashion as a man.**—He lived the human life for three and thirty years before he went to his cross. **Obedient unto death.**—In following and doing the will of God he went to his cross voluntarily for us. **Death of the cross.**—The most dreadful and humiliating death possible.

9. **Wherefore.**—Because of what he had done in his love and humiliation, obeying God's will. **Hath highly exalted him.**—He was received up into glory and sat down at the right hand of God. He is described in the book of The Revelation as a glorious king—King of kings and Lord of lords. **Above every name.**—No other name in all the world shines so brightly as the name of Christ.

10. **At the name of Jesus.**—At the mention of his name. **Every knee should bow.**—In true submission, loyalty, and honor. **Things in heaven.**—The three phrases in this verse cover all possible space, and the thought is that everything in the universe will bow to Christ as King.

11. **That every tongue should confess.**—See Isa. 45: 23. **That Jesus Christ is Lord.**—The one King whom all should obey and to whose sway all things should yield. **To the glory of God the Father.**—This is the great motive for all Christian life. We are to do all things for the glory of God.

The Golden Text.

"Let this mind be in you, which was also in Christ Jesus."—Phil. 2 : 5.

Lesson Truth.

Learning humility and service from the example of Christ.

Lesson Outline.

I. Fulfilling the Joy of Christ, vs. 1–4.
II. Having the Mind of Christ, vs. 5–8.
III. Bowing at the Name of Christ, vs. 9–11.

Home Readings.

M. Phil. 2 : 1–11,
CHRIST'S HUMILITY AND EXALTATION.
T. John 1 : 1–14,
"The Word was made Flesh."
W. John 13 : 1–17,
Christ doing a Servant's Work.
Th. Matt. 11 : 16–30,
"I am Meek and Lowly in Heart."
F. Isa. 53 : 1–12,
"Despised and Rejected of Men."
S. Acts 2 : 22–36,
"By the Right Hand of God Exalted."
S. Heb. 2 : 1–18,
"Crowned with Glory and Honor."

Lesson Hymn.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Catechism.

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

Questions to Help You Think.

Introductory.—Recall the story of the beginning of the church at Philippi. How had Philippian Christians shown kindness to Paul? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Fulfilling the Joy of Christ** (vs. 1–4).—How should Christians live together? Explain the terms in verse 2—"Like-minded," "Having the same love," "Being of one accord," "Of one mind." What do you understand by strife or vainglory? How should we esteem others? In what sense should we look on the things of others?

II. **Having the Mind of Christ** (vs. 5–8).—What is said of Christ before he became man? What did he do? How greatly did he humble himself? What was the motive for all this condescension?

III. **Bowing at the Name of Christ** (vs. 9–11).—How did God exalt Christ? Why did he so exalt him? Describe the honor which Christ's name should have. How does God reward all true humility?

TOPICS TO TALK OF IN THE CLASS.—The Philippian church—its history and excellence.—The great lesson of unity and humility—the law of love.—The humiliation of Christ—the wonderful picture in this verse.—The exaltation of Christ.

Life Teachings From This Lesson.

I. Christians should live together in loving union. They should be like-minded, having the same love, being of one accord, of one mind. This requires that they shall be patient with one another. There will be differences of opinion among them, but they should not let this separate them. It will not be possible that every one shall always have his own way; there must ofttimes be a giving up of one's preferences. The spirit of love should rule in all matters, and this spirit is always ready to deny itself.

II. Christians should cultivate humility. Self-conceit is always ugly. Nobody likes it in another, and it is no more beautiful in one's self than in one's neighbors. It is very small business for one to be always grasping after honor for himself and trying to keep it from others. If we will learn to give the honor to others we shall find one of the truest secrets of happiness. Even if we do the good work and some other wants the honor let him have it. It is better to be the unseen and useful screw under the water driving the ship than the vain figurehead on the prow.

III. Jesus Christ is our great example. There never has been another such condescension as his. He was in the form of God, equal with God, and yet he laid aside all the glory, and in utter self-forgetfulness emptied himself and took the form of a servant, and humbled himself even to death on the cross. This is given as an example for us, "Let this mind be in you." The motive was love for the world and desire to save lost men. Love is the only motive which will teach us this great lesson.

IV. Exaltation follows humiliation. When Jesus Christ had thus condescended, dying on the cross, God highly exalted him, giving him a name which is above every name. The lesson for us is that the path of selfishness will never make any one truly great. Even if we clamber up by self-seeking to a high pedestal we are really low before God, for he that exalteth himself shall be abased. It is only he that humbleth himself who shall be exalted. The way upward then must be sought in a life of self-denying service in Christ's name.

V. We should study long and deeply the wonderful picture of Christ revealed here. We see him in his glory equal with God. His heart is drawn to earth by the sorrow and need he beholds here. He leaves his throne, lays aside his divine splendors, and veiling his glory in human flesh comes to earth and lives in lowly humility, revealing God's love, and at last goes to the cross dying for lost men.

Questions For Written Answers.

1. How should Christians live together?
2. How should each esteem others?
3. What was Christ's condition before he became man?
4. How was Christ exalted?

Lesson XI.—December 12, 1897.

PAUL'S LAST WORDS.—II Tim. 4 : 1–8, 16–18.

Commit verses 6–8.

1 I [1] charge *thee* therefore before God, and the Lord Je'sus Christ, [2] who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, [3] rebuke, [4] exhort with all longsuffering and doctrine.

3 [5] For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and [6] shall be turned unto fables.

5 But watch thou in all things, [7] endure afflictions, do the work of [8] an evangelist, make full proof of thy ministry.

6 For [9] I am now ready to be offered, and the time of [10] my departure is at hand.

7 [11] I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me [12] a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

* * * * * *

16 At my first answer no man stood with me, [13] but all *men* forsook me: [14] *I pray God* that it may not be laid to their charge.

17 [15] Notwithstanding the Lord stood with me, and strengthened me; [16] that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 [17] And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: [18] to whom *be* glory for ever and ever. Amen.

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[1] I Tim. 6 : 13; II Tim. 2 : 14.
[2] Acts 10 : 42.
[3] I Tim. 5 : 20; Tit. 2 : 15.
[4] I Tim. 4 : 13.
[5] II Tim. 3 : 1.
[6] I Tim. 1 : 4; 4 : 7; Tit. 1 : 14.
[7] II Tim. 1 : 8; 2 : 3.
[8] Eph. 4 : 11.
[9] Phil. 2 : 17.
[10] Phil. 1 : 23; II Pet. 1 : 14.
[11] Phil. 3 : 14; I Tim. 6 : 12; Heb. 12 : 1.
[12] I Cor. 9 : 24, 25; Jas. 1 : 12; I Pet. 5 : 4; Rev. 2 : 10.
[13] II Tim. 1 : 15.
[14] Acts 7 : 60.
[15] Matt. 10 : 19; Acts 23 : 11.
[16] Acts 26 : 17, 18; Eph. 3 : 8.
[17] Ps. 121 : 7.
[18] Rom. 11 : 36.

Time and Place.—Written, probably, about A. D. 66, 67, at Rome.

Introductory.—Nothing is certainly known of Paul's life after his first two years in Rome (Lesson VII). It seems probable that his first trial resulted in his acquittal, that he was again arrested and brought back to Rome where he suffered a second imprisonment and martyrdom. If he wrote his second letter to Timothy during this second captivity, then the words which we study to-day were probably his last written ones.

Hints for Study.—Put yourself in Timothy's place and take these solemn "last words" as addressed personally to you. Study references and follow "Home Readings."

Helps in Learning the Lesson.

1. **I charge thee.**—Timothy was a young minister and Paul wrote to him as a father to a son. **Before God.**—In the presence of God. **Who shall judge.**—Christ is the judge and before him all must stand. **At his appearing.**—His second coming. **His kingdom.**—Christians shall reign with him.

2. **Be instant.**—Be earnest and faithful. **In season, out of season.**—At all times, not simply when convenient. **Reprove, rebuke.**—The preacher should remind people of their sinfulness and rebuke their evil doings. **Exhort with all longsuffering.**—Calling them to duty, but being patient with them.

3. **Sound doctrine.**—Healthful instruction. The teacher of sound doctrine would become unpopular. **After their own lusts.**—Their own desires. People living in sin weary of the truth and desire something else. **Heap to themselves teachers.**—They will seek for teachers who will tell them things that please them, not those which are wholesome and true. **Having itching ears.**—Ears anxious to hear something different from the gospel. It is the people, not the teachers, who have these itching ears.

4. **Turn away.**—When the truth is spoken they turn away their ears, refusing to hear, but they will listen to fables.

5. **Watch thou.**—As a pastor Timothy must be ever watchful guarding his own spirit lest he yield to the temptation to speak pleasing words instead of the truth. **Endure afflictions.**—"Suffer hardship." He must not be easily discouraged but must be willing to suffer if need be. **Do the work of an evangelist.**—Preaching the gospel. **Make full proof.**—"Fulfill." He must perform faithfully all the duties of his sacred calling.

6. **I am now ready to be offered.**—"Already being offered." He was about to die as a martyr and speaks of his dying as an offering of himself as a sacrifice to God. **The time of my departure.**—His death would be a departure—as when a ship pushes out to sail over the sea. **Is at hand.**—Is near.

7. **I have fought a** [the] **good fight.**—The fight against sin and wrong and for Christ. **I have finished my course.**—Like a racer he had run in the course and had come to the end. **I have kept the faith.**—He had been true to Christ.

8. **There is laid up for me.**—In reserve, waiting for him. **A crown of righteousness.**—The reward for a righteous life. **Which the Lord . . . shall give me.**—The crown would be awarded to him when he reached the goal—not that he was saved by his own righteousness, but that being saved by Christ he should receive a reward for his service. **Unto all them.**—Paul would not be alone in receiving this reward.

16. **At my first answer.**—"Defense." When he was first called before Nero. **No man stood with me.**—"No one took my part." He had no one to defend him. **All men forsook me.**—His friends turned away, fearing to show themselves Christians. **I pray God.**—This shows Paul's forgiving spirit.

17. **The Lord stood with me.**—When there was no human advocate the Lord himself defended him. **That by me.**—"That through me the message might be fully proclaimed." God gave him courage to proclaim the gospel even in danger. **Out of the mouth of the lion.**—The reference is to Nero, the terrible emperor before whom Paul was standing.

18. **The Lord shall deliver me.**—Having delivered him once he would always deliver him. **And will preserve me.**—He had a heavenly home to which he was going, and the Lord would preserve him until he reached it. **To whom be glory.**—He ascribes to Christ the honor for all blessing and all good.

The Golden Text.

"I have fought a good fight, I have finished my course, I have kept the faith."—II Tim. 4 : 7.

Lesson Truth.

Faithfulness the secret of a happy life and a triumphant death.

Lesson Outline.

I. A Charge to the Young Minister, vs. 1–5.
II. A Look Backward and Forward, vs. 6–8.
III. A Testimony to Christ's Faithfulness, vs. 16–18.

Home Readings.

M. II Tim. 1 : 1–18,
"Timothy, my Dearly Beloved Son."
T. II Tim. 2 : 1–16,
"Thou therefore, my Son, be Strong."
W. II Tim. 3 : 1–17,
Paul Commends the Scriptures to Timothy.
Th. II Tim. 4 : 1–22,
PAUL'S LAST WORDS.
F. I Cor. 9 : 16–27,
"So Run, that Ye may Obtain."
S. Jas. 1 : 1–27,
"He Shall Receive the Crown of Life."
S. Heb. 12 : 1–13,
"Let us Run with Patience."

Lesson Hymn.

I'm but a stranger here,
Heaven is my home;
Earth is a desert drear,
Heaven is my home;
Danger and sorrow stand
Round me on every hand;
Heaven is my fatherland,
Heaven is my home.

Catechism.

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbideth the worshiping of God by images, or any other way not appointed in his word.

Questions To Help You Think.

Introductory.—Where was this letter to Timothy written? At what time in Paul's life? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **A Charge to the Young Minister** (vs. 1–5).—What do you know about Timothy? What did Paul charge him to do? What did he say the people would do? What should Timothy himself do?

II. **A Look Backward and Forward** (vs. 6–8).—How did Paul speak of his death? What three illustrations of life does he use in v. 7? What does he say about each of these? What does he say about the future? What is meant by the crown of righteousness? To whom else will the crown be given?

III. **A Testimony to Christ's Faithfulness** (vs. 16–18).—What had Paul's friends done at his trial? What prayer does he offer for them? Who still stood by him? What assurance does he have for the future?

TOPICS TO TALK OF IN THE CLASS.—Paul's last imprisonment and his last letter.—Three looks from a prison window.—The test of life—standing alone.

Life Teachings From This Lesson.

I. It is a serious thing to be a minister. Paul tells Timothy something about the importance of his work. He was to preach the word. He should be always earnest, never losing an opportunity to speak, not waiting for set times and places. He should be faithful, too, rebuking when rebuke was needed, exhorting when exhortation was required, but always with gentleness and long-suffering, never severely, which would be unlike Christ's way of dealing with souls.

II. We should make the most of our life. Paul exhorted Timothy to be the best possible minister. He must watch in all things, doing the work of an evangelist. He must not be discouraged by afflictions, for the trials of our life are meant not to hurt us but to stimulate us to do our best. Even if we are not ministers we should make all we can of our life. We should be watchful and diligent in all duties and against all temptations. We should not yield to trials so as to be hurt by them. We should fulfill our mission wherever we are, doing what God gives us to do.

III. It is a noble thing to look back over one's life with confidence and satisfaction when one is at the close of it. Paul was not ashamed of the way he had lived. He had been a soldier, and had fought a good fight. He had run in the race and had come to the end, reaching the goal, and now saw the prize awaiting him. He had been faithful to his trust. Life means all this to each one of us—a battle, a race, a trust. If we would be able to look back over it without regret at our death, our way must be diligent and true every hour.

IV. It is a blessed thing, when one comes near to death, to be able to look out and forward into eternity without fear. Paul looked into the future from his prison window. He was soon to suffer as a martyr, but he was ready. His death would be as a sacrifice offered to God and would be accepted. His dying would be only a departure—going out of the body to be at home with the Lord. Then before him he saw the crown shining—the crown of righteousness, prepared by Christ and kept ready for him.

V. The test of life is in standing alone. Any one can be measurably faithful in the midst of good companionships, but when one must stand alone it is not so easy. Paul had stood alone before Nero. It was a terrible experience. His friends, even those who loved him best, lacked the courage for the trial and withdrew, leaving him by himself. His words are, "No one took my part." But he was not alone. "Notwithstanding the Lord stood with me, and strengthened me." It will always be so if we are faithful. When human friends forsake, God draws all the nearer and gives deliverance and blessing.

Questions For Written Answers.

1. What advice does Paul give to Timothy?

2. How does Paul speak of dying?

3. How does Paul speak of his life work?

4. What does he say about his trial?

Lesson XII.—December 19, 1897.

JOHN'S MESSAGE ABOUT SIN AND SALVATION.—I John 1: 5—2: 6.

Commit verses 8–10.

5 This then is the message which we have heard of him, and declare unto you, that [1] God is light, and in him is no darkness at all.

6 [2] If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and [3] the blood of Je'sus Christ his Son cleanseth us from all sin.

8 [4] If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 [5] If we confess our sins, he is faithful and just to forgive us *our* sins, and to [6] cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Ch. 2: 1 My little children, these things write I unto you that ye sin not. And if any man sin, [7] we have an advocate with the Father, Je'sus Christ the righteous:

2 And [8] he is the propitiation for our sins: and not for ours only, but [9] also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 [10] He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But [11] whoso keepeth his word, [12] in him verily is the love of God perfected: hereby know we that we are in him.

6 [13] He that saith he abideth in him [14] ought himself also so to walk, even as he walked.

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[1] John 1: 9; 8: 12; 9: 5.
[2] II Cor. 6: 14; I John 2: 4.
[3] I Cor. 6: 11; Eph. 1: 7; Heb. 9: 14; Rev. 1: 5.
[4] I Kings 8: 46; Job 15: 14; Prov. 20: 9; Eccl. 7: 20.
[5] Ps. 32: 5; Prov. 28: 13.
[6] Ps. 51: 2.
[7] Rom. 8: 34; I Tim. 2: 5; Heb. 7: 25.
[8] Rom. 3: 25; II Cor. 5: 18.
[9] John 1: 29; 4: 42.
[10] I John 4: 20.
[11] John 14: 21, 23.
[12] I John 4: 12, 13.
[13] John 15: 4, 5.
[14] John 13: 15; I Pet. 2: 21.

Time and Place.—Written probably about A. D. 90–95, at Ephesus.

Introductory.—The writer of this epistle was the apostle John, who wrote also the Fourth Gospel. He was a devoted follower of Christ, being his best beloved disciple. In his own gospel he speaks of himself as the disciple whom Jesus loved. He lived to a great age, and this letter was written probably in his last years.

Hints for Study.—Study the argument of the lesson carefully, getting light on it from references. Apply it to your own life. Follow "Home Readings."

Helps in Learning the Lesson.

5. **This then is the message.**—Which Christ came to declare. **That God is light.**—Light is frequently used in the Bible to describe God. The words suggest brightness, happiness, truth, purity, holiness. What the sun is to nature God is to spiritual life. **In him is no darkness.**—No blemish, no spot.

6. **Fellowship with him.**—Communion, intercourse. **And walk in darkness.**—Following sinful ways. **We lie.**—Since God is perfect light, we can have fellowship with him only if we ourselves walk in the light.

7. **But if we walk in the light.**—If we live habitually according to God's word, in his presence. **As he is in the light.**—He who lives thus in the light lives with God. **We have fellowship one with another.**—We have true fellowship together if we walk in God's ways. **The blood of Jesus.**—Referring to the redemption made by Christ on the cross. **Cleanseth us from all sin.**—The condition is if we "walk in the light." If we live in sin there is no evidence that we have been cleansed from our sin. The word "cleanseth" is present tense and denotes something that is going on all the time. This cleansing is from *all* sin.

8. **If we say that we have no sin.**—That we have committed no sin. **We deceive ourselves.**—We lead ourselves astray.

9. **If we confess our sins.**—The reverse of saying we have no sin. We are to confess our sin to God. See Prov. 28: 13. **He is faithful and just to forgive us.**—He has promised to forgive if we confess, and he will keep his promise. He will still be just in forgiving us since Christ has borne our sins for us. See Ps. 32: 5. **To cleanse us.**—Not only is the sin forgiven but the stain of sin upon the soul is cleansed.

10. **We make him a liar.**—By saying that we have not sinned, since God and his word plainly declare that every one sins. **His word is not in us.**—If we deny our sinfulness we have not his word in our heart.

Ch. 2: 1. **My little children.**—A term of endearment used by the old apostle. **That ye sin not.**—In order that ye may not sin. He would lead them away from evil to perfect holiness. **If any man sin.**—In spite of the most earnest effort not to sin. **We have an advocate with the Father.**—An advocate is one that stands by another as his helper and spokesman or intercessor. **With the Father.**—Speaking to the Father for us. **Jesus Christ the righteous.**—He is righteous, sinless himself and thus is able to stand for us before the righteous God.

2. **He is the propitiation for our sins.**—He is both priest and victim, both intercessor and sacrifice for sin. **Of the whole world.**—This shows the completeness of Christ's atonement. In all the world there is not one who may not come to him and find mercy because of his sacrifice for sin.

3. **We do know that we know him.**—The proof or assurance that we know God is our obedience. If we do not keep his commandments we need not claim to know Christ as our Saviour and Friend.

4. **He that saith, I know him, and keepeth not.**—There is only one proof that we know Christ as our Saviour and Lord—in keeping his commandments.

5. **Whoso keepeth his word.**—To keep is to obey. **In him verily is the love of God perfected.**—The only true loving of God is that which is shown in the life, in the keeping of God's words. **Hereby know we.**—If we are found sincerely and truly doing God's will we are sure that we are in Christ.

6. **He that saith he abideth in him.**—To abide in Christ is to be in him by faith and as his disciple. **Even as he walked.**—That is those who are truly in Christ will walk as Christ walked, following his example.

The Golden Text.

"If we confess our sins, he is faithful and just to forgive us our sins."—I John 1 : 9.

Lesson Truth.

We may find forgiveness through Jesus Christ.

Lesson Outline.

I. Confession and Forgiveness, 1 : 5–10.
II. Christ our Advocate, 2 : 1, 2.
III. Knowing Christ and Obeying Him, 2 : 3–6.

Home Readings.

M. I John 1 : 1—2 : 6,
JOHN'S MESSAGE ABOUT SIN AND SALVATION.
T. I John 2 : 7–29,
"This is the Promise . . . Eternal Life."
W. I John 3 : 1–12,
"Sin is the Transgression of the Law."
Th. I John 3 : 13–24,
"He laid down his life for us."
F. I John 5 : 1–21,
"God hath given to us Eternal Life."
S. Rom. 5 : 1–21,
Reconciled to God by Christ's Death.
S. Rom. 8 : 1–17,
"Free from the Law of Sin and Death."

Lesson Hymn.

With broken heart and contrite sigh,
A trembling sinner, Lord, I cry;
Thy pardoning grace is rich and free:
O God, be merciful to me.

Catechism.

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Questions to Help You Think.

Introductory.—Give the prominent points in John's life. Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Confession and Forgiveness** (1 : 5–10).—What definition of God does John give? In what sense is God light? How only can we have fellowship with God? What other fellowship may we have? How can we get clear of our sins? How does Christ love to cleanse us from sin?

II. **Christ our Advocate** (2 : 1, 2).—What counsel does John here give? What hope have we if we follow it? In what way is Christ our advocate? What is the meaning of propitiation? How has Christ become the propitiation for sin?

III. **Knowing Christ and Obeying Him** (2 : 3–6).—What is it to know God? How can we prove that we know him? What blessing comes to him that keeps God's word? How should we walk if we are in Christ?

TOPICS TO TALK OF IN THE CLASS.—John the beloved disciple and his epistles.—The meaning of light as a picture of God—what light is, what it does.—See how we can get clear of our sins and how we prove that we are forgiven.

Life Teachings From This Lesson.

I. God is light. Light means glory—the glory of God streams everywhere. There are spots on the sun, but there are no spots in the brightness of God. God wants us to walk with him, to be his friends. But if we walk in darkness, that is, in sin, we are not walking with God. We can be at peace with God only if we live in the light of holiness. Light blesses. Think what light does for the earth. All growth and beauty of spiritual life come from the light of God—the shining of God's love and grace upon us.

II. We are sinners, unfit and unworthy to walk with God. We cannot say we have no sin—if we do we lie. But there is a way of cleansing; if we confess and forsake our sin God will forgive us and cleanse us—the blood of Jesus Christ cleanseth from all sin. Then we can walk in the light of God as his justified ones. Another blessing will be fellowship with other Christians. If we live near to God we shall also be near in heart to each other.

III. No one can live altogether without sin. We should try to do so, never doing anything wrong, always pleasing God. Yet, try as we may, we shall fail in many things. But it is a great comfort for us to know that when we do sin there is one in heaven who will speak to God for us and intercede for us. Jesus Christ is our advocate and he will look after our case. His plea for us will be that he has died for us.

IV. If we truly know God we will keep his commandments. We need not claim to be God's children if we do not try to live a holy life. John says that he who says he knows God and does not keep his commandments is a liar. He means that we must prove our life by love, prove our love by our acts. Jesus said, "If ye love me, keep my commandments." He said also that it is not enough to call him "Lord, Lord," but that we must prove our sincerity by doing the will of God.

V. Great blessing comes to those who keep God's words. The love of God is perfected in them. The words of God are the expressions of God's will. They tell us what God is like. If we let these words into our heart they will cleanse and purify us. They are like spices which one might cast into a bitter fountain which would sweeten the fountain. If we receive and do God's words, his love will grow in us until by and by we shall be like God.

Questions For Written Answers.

1. Why is John called the apostle of love?

2. What two fellowships are mentioned in this lesson?

3. How can we get clear of our sins?

4. How can we prove that we know and love God?

Lesson XIII.—December 26, 1897.

GOD'S LOVE IN THE GIFT OF HIS SON.—I John 4: 9–16.

A CHRISTMAS LESSON.

Commit verses 9–11.

9 [1] In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, [2] that we might live through him.

10 Herein is love, [3] not that we loved God, but that he loved us, and sent his Son [4] *to be* the propitiation for our sins.

11 Beloved, [5] if God so loved us, we ought also to love one another.

12 [6] No man hath seen God at any time. If we love one another, God dwelleth in us, and [7] his love is perfected in us.

13 [8] Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And [9] we have seen and do testify that [10] the Father sent the Son *to be* the Saviour of the world.

15 [11] Whosoever shall confess that Je'sus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. [12] God is love; and [13] he that dwelleth in love dwelleth in God, and God in him.

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[1] John 3: 16; Rom. 8: 32.
[2] I John 5: 11.
[3] Rom. 5: 8–10; Tit. 3: 4.
[4] I John 2: 2.
[5] Matt. 18: 33; John 15: 12, 13; I John 3: 16.
[6] I John 4: 20; John 1: 18.
[7] I John 2: 5.
[8] John 14: 20; I John 3: 24.
[9] John 1: 14; I John 1: 1, 2.
[10] John 3: 17.
[11] Rom. 10: 9; I John 5: 1, 5.
[12] I John 4: 8.
[13] I John 3: 24.

Time and Place.—Same as last lesson.

Introductory.—[The International Sunday-School Committee have provided a Review and also an alternative Christmas topic for to-day. We have prepared this lesson believing that the schools which use this QUARTERLY will generally prefer to study the Christmas topic to-day. A brief Review may be found by those who prefer it on page 166. All who have taught the quarter's lessons carefully will find it easy, without help, to conduct a review.]

John, the writer of the letter from which our lesson is taken, was called the beloved disciple, the disciple whom Jesus loved. He was the closest friend of Jesus. He lay upon the Master's breast. He became very gentle and loving. His letters speak much of love—the love of God for men and the love which Christians ought to have the one for the other. This lesson speaks of both these great themes, and both are fitting for the Christmas time.

Hints for Study.—Follow carefully the "Home Readings," which set forth the facts as to Christ's origin, the promise of his coming, the story of his birth, and his own testimony as to why he came into the world.

Helps in Learning the Lesson.

9. **In this was manifested the love of God toward us.**—"Herein was the love of God manifested in us." John is teaching that Christians should love one another. In the previous verse he says we do not know God unless we love. Here he says that this love of God is to be manifested in us. That is, we are to show to others God's love in ourselves, in our own living, not merely in our teaching. To manifest means to make plain and visible that which is not clear to people's eyes. No one can see God, and we must show the world in ourselves what God is like. **God** [hath] **sent his only begotten Son.**—See John 3: 16. It makes the gift all the more wonderful that Christ is the only Son. This is our great Christmas lesson—that God gave his Son to be born in this world to be the Saviour of men. **That we might live through him.**—This was the object of God's loving the world and giving his Son. The world was perishing in sin and Christ came that we might have life.

10. **Herein is love.**—That is full, perfect love. There are many examples of love in the world, but this is the greatest of all. **Not that we loved God.**—It was not the love of the world for God that brought Jesus Christ to earth. This is not the greatest of all love. No one is saved because he loved God first. **But that he loved us.**—He loved us in our sins. It is always God's love for us that kindles love in us for him. We love him because he first loved us. **The propitiation.**—See last lesson. Christ died for our sins. See John 1: 29.

11. **Beloved.**—Six times in this epistle John uses this name. It shows his affectionate heart. He was the apostle of love. **If God so loved us.**—So much that he gave his only begotten Son to die for our sins. **We ought also.**—If God sets such an example, loving us who are so unworthy, we ought to love other Christians, for we are all children of the same Father.

12. **No man hath seen** [beheld] **God.**—No human eye can see the invisible God, for he is a Spirit. **If we love one another, God dwelleth** [abideth] **in us.**—We cannot see God with our eyes, but if we have love in our hearts God is abiding in us. All love is of God. **His love is perfected in us.**—The words mean either our love for God, which increases toward perfection, or the love that he has put into our hearts which is developed by our loving others.

13. **Hereby know we.**—The only real proof we can have that we dwell in God and he in us is love in our hearts. **He hath given us of his Spirit.**—We receive the Holy Spirit when we believe, and the more we love the more fully does the Spirit live in us.

14. **We have seen and do testify.**—"We have beheld and bear witness." John refers to himself and the other apostles who had seen Christ in the flesh. He testified to the fact of our great Christmas blessing.

15. **Whosoever shall confess.**—In verses 2 and 3 John says that this confession of Christ coming in the flesh was the test of Christian life. **And he in God.**—If God dwells in us, we also dwell in God. Our life is hid with Christ in God when we abide in Christ by faith.

16. **We have known and believed the love.**—"We know and have believed the love." One might know and yet might not believe in the true sense; but true knowledge of God's love includes also faith in that love, the acceptance of it. **God is love.**—This is a wonderful little sentence, telling us the whole character of God. **He that dwelleth** [abideth] **in love.**—This makes it very clear that those who love God and love their fellow men, have God's own life in them, and themselves live in the very life of God.

The Golden Text.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3 : 16.

Lesson Truth.

God showing his love to the world.

Lesson Outline.

I. God's Love for Us, vs. 9, 10.
II. Our Love for Each Other, vs. 11–13.
III. Confessing Christ Before the World, vs. 14–16.

Home Readings.

M. I John 4 : 1–21,
GOD'S LOVE IN THE GIFT OF HIS SON.
T. John 1 : 1–18,
"The only begotten of the Father."
W. Isa. 9 : 1–7,
The Promise of His Coming.
Th. Luke 2 : 1–20,
The Story of his Birth.
F. John 3 : 1–21,
God's Great Love for the World.
S. John 12 : 44–50,
"I came . . . to save the World."
S. John 10 : 1–18,
"I am come that they might have Life."

Lesson Hymn.

Blessed night, when first that plain
Echoed with the joyful strain,
"Peace has come to earth again!"

Happy shepherds, on whose ear
Fell the tidings glad and clear,
"God to man is drawing near."

Catechism.

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person for ever.

Questions to Help You Think.

Introductory.—Why was John called the "disciple whom Jesus loved"? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **God's Love for Us** (vs. 9, 10).—How was God's love for the world shown? How are we to show this love? Where does this love begin—in us or in God? What is meant by "propitiation for our sins"?

II. **Our Love for Each Other** (vs. 11–13).—Why should we love each other? How should we love each other? Who has ever seen God? How can we have God's love perfected in us? How can we know that we abide in God and he in us? To whom does God give his Holy Spirit?

III. **Confessing Christ Before the World** (vs. 14–16).—What are we to testify? When did God send his Son into the world? For what did Christ come into the world? What are we to confess about Jesus? What do we show by confessing Jesus as God's Son? What blessing comes to those who abide in love?

TOPICS TO TALK OF IN THE CLASS.—The first Christmas—the birth of Jesus and the angels' song.—How we can have Christmas in our own heart and life.—How we should show God's love to others at the Christmas time.

Life Teachings From This Lesson.

I. The love of God is to be made known to the world in and through us. In one of the palaces in Rome there is a great painting on the ceiling. It is painful to look up at it, and a mirror has been arranged on a table, and visitors looking into this mirror see all the beauty of the wonderful picture reflected there. God is far above us, and men cannot see him in his glory, but every Christian's life should be a little mirror in which others may see a reflection of the beauty of God.

II. It is a great comfort to know that we do not have to love God first before he will love us. If this were the way, he would never love us at all. But it all begins with God. We love God because he first loved us. These Christmas days we are thinking of God's wonderful gift of his Son to the world. We should be careful that our lives show in them a true image of the love of which we tell others.

III. If God loved us so wonderfully, we ought to love one another. He loved us in our sins, when we did not love him, when we were most unworthy of his love. We should not withhold our love from others because of unworthiness in them. We should love them though there are faults and blemishes, and though they are unkind to us. In the Sermon on the Mount Jesus said, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." If we would be like God we must love as God loved.

IV. The way to grow like God is to love. God is love, and we have his likeness in our heart only so far as we love. All hatred, envy, jealousy, unforgiveness, grudging, and all unkindness in word or act are blemishes—they are not fragments of God's beauty. We must put away such things, therefore, if we would be like God, for God is love.

V. Christmas is a glad day for us because we know about this wonderful love of God. But there are many who do not know of it, and we should make a Christmas for some of them. A minister was sent for to visit a sick boy in a garret. Climbing the rickety stairs, he entered the poor room at last where the boy lay on a miserable cot. Bending over him he said, "My boy, God loves you," and then was gone. It was a new word to the boy, but he thought about it and it saved him. We should tell this message on the Christmas Day. This is the gospel which will save the world.

Questions For Written Answers.

1. How did God manifest his love to the world?.....
2. How are we to show this love in ourselves?.....
3. How are we to love each other?.....
4. How are we to make known God's love?.....

Lesson XIII.—December 26, 1897.

REVIEW.

STUDIES IN THE ACTS AND EPISTLES.

GOLDEN TEXT.—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

HOME READINGS.

M. Acts 21: 1—22: 30, ... Lessons I, II.
T. Acts 23: 1—24: 27, ... Lesson III.
W. Acts 25: 1—26: 32, ... Lesson IV.
Th. Acts 27: 1-44, ... Lesson V.
F. Acts 28: 1-31, ... Lessons VI, VII.
S. Eph. 6: 10-20; Phil. 2: 1-11; II Tim. 4: 1-8, 16-18, ... Lessons VIII, X, XI.
S. I Pet. 4: 1-8; I John 1: 5—2: 6; 4: 9-16, . . . Lessons IX, XII, XIII.

REVIEW CHART.—Fourth Quarter.

Studies in the Acts and Epistles	Title.	Golden Text.	Lesson Outline.
I.—Acts 21: 1-15.	Paul's Last Journey to Jerusalem.	I am ready not to be bound only,—Acts 21: 13.	1. Kindness on the Way. 2. Danger Ahead Foretold. 3. Paul's Heroic Answer.
II.—22: 17-30.	Paul a Prisoner at Jerusalem.	If any man suffer as a Christian,—I Peter 4: 16.	1. Paul's Words to the People. 2. Paul's Arrest and Binding. 3. Paul Brought Before the Council.
III.—24: 10-25.	Paul Before the Roman Governor.	Fear thou not; for I—Isa. 41: 10.	1. The Charges Denied. 2. The Faith Confessed. 3. The Matter Deferred.
IV.—26: 19-32.	Paul Before King Agrippa.	Whosoever therefore shall confess—Matt. 10: 32.	1. Paul and His Preaching. 2. Paul and Festus. 3. Paul and Agrippa.
V.—27: 13-26.	Paul's Voyage and Shipwreck.	Be of good cheer: for I—Acts 27: 25.	1. The Terrible Storm. 2. The Despair of the Sailors. 3. The Faith of the Apostle.
VI.—28: 1-16.	Paul in Melita and Rome.	We know that all things work—Rom. 8: 28.	1. Among the Barbarians. 2. Miracles of Healing. 3. Journeying to Rome.
VII.—28: 17-31.	Paul's Ministry in Rome.	I am not ashamed of the gospel—Rom. 1: 16.	1. Conferring with the Jews. 2. Turning to the Gentiles. 3. Preaching in Chains.
VIII.—Eph. 6: 10-20.	The Christian Armor.	Be strong in the Lord, and —Eph 6: 10.	1. The Enemies We Must Meet. 2. The Armor Provided. 3. The Privilege of Prayer.
IX.—I Pet. 4: 1-8.	Salutary Warnings.	Be ye therefore sober, and —I Pet. 4: 7.	1. Doing the Will of God. 2. Leaving Old Sins. 3. Preparing for Judgment.
X.—Phil. 2: 1-11.	Christ's Humility and Exaltation.	Let this mind be in you, which—Phil. 2: 5.	1. Fulfilling the Joy of Christ. 2. Having the Mind of Christ. 3. Bowing at the Name of Christ.
XI.—II Tim. 4: 1-8, 16-18.	Paul's Last Words.	I have fought a good fight —II Tim. 4: 7.	1. A Charge to the Young Minister. 2. A Look Backward and Forward. 3. A Testimony to Christ's Faithfulness.
XII.—I John 1: 5—2: 6.	John's Message About Sin and Salvation.	If we confess our sins, he is —I John 1: 9.	1. Confession and Forgiveness. 2. Christ Our Advocate. 3. Knowing Christ and Obeying Him.
XIII.— or: A Christmas Lesson. I John 4: 9-16.	Review. God's Love in the Gift of his Son.	God so loved the world, that—John 3: 16.	1. God's Love for Us. 2. Our Love for Each Other. 3. Confessing Christ Before the World.

ATTENDANCE AT CHURCH.

To be marked by the scholar.

Date.	Preacher.	Text.
October 3.		
" 10.		
" 17.		
" 24.		
" 31.		
November 7.		
" 14.		
" 21.		
" 28.		
December 5.		
" 12.		
" 19.		
" 26.		

Jesus went to church; all our scholars will desire to be like Jesus in this.

Bible Dictionary for the Quarter.—(*Continued from page 128.*)

John, First Epistle of.—The fourth in order of what are known as the catholic or "general" epistles, because not addressed to any particular church or person. It was written by John the apostle and evangelist, probably at Ephesus sometime after A. D. 90, when its writer was quite aged.

Ju-de'a.—The country of the Jews. The southernmost of the three divisions of Palestine in the time of the apostles. When Archelaus was deposed (A. D. 6) it was made part of the Roman province of Syria, and was governed by a procurator, subject to the governor of Syria.

Ly'si-as, Clau'di-us.—The chief captain in command of the Roman soldiers at Jerusalem, who rescued Paul from the Jews and sent him safely guarded to the governor, Felix, at Cæsarea.

Mel'i-ta.—An island in the Mediterranean south of Sicily. Its modern name is Malta. The ship in which Paul was sailing to Italy was wrecked on the north shore of this island, at what is now known as St. Paul's Bay. The island is about seventeen miles long, nine wide, and sixty in circumference.

Mi-le'tus.—A seaport thirty-six miles south of Ephesus, where Paul bade farewell to the Ephesian elders on his last journey to Jerusalem.

Mo'ses.—The great prophet and law-giver of the Israelites. Born in Egypt B. C. 1571; died B. C. 1451.

Pat'a-ra.—A city on the coast of Lycia, a province in the southwest of Asia Minor. Here Paul left the coasting vessel in which he had started on his last journey to Jerusalem and reëmbarked in a larger ship sailing direct to Tyre.

Paul.—The great missionary apostle to the gentiles; at first called Saul. The author of the epistles bearing his name. He was of pure Hebrew descent, and born a strict Pharisee, at Tarsus, the capital of Cilicia. He received his early education at Tarsus. Later, he was a pupil of Gamaliel at Jerusalem. While yet a young man he became a determined persecutor of the Christians. When converted (about A. D. 36) he became a most mighty apostle and servant of Christ, and so continued until his martyrdom, at Rome, probably A. D. 66–68.

Peter, First Epistle of.—The second in order of what are known as the catholic or "general" epistles. It was written by the apostle Peter, probably at Babylon, about A. D. 63.

Phe-ni'ci-a.—A country in Syria extending about one hundred and twenty miles north from Mt. Carmel along the Mediterranean coast. Tyre and Sidon were its principal cities.

Phil'ip.—One of the seven deacons, a gospel preacher and worker of miracles. When Paul stopped at Cæsarea, on his last journey to Jerusalem, he abode with Philip, then called "the evangelist." This is the last mention of Philip in the Scriptures. He should not be confounded with the apostle Philip.

Phi-lip'pi-ans, Epistle to The.—Written from Rome, about A. D. 62–63, by the apostle Paul to the church at Philippi, the first Christian church founded in Europe.

Ptol'e-ma'is.—A seaport of the province of Galilee, thirty miles south of Tyre, originally called Accho. It was rebuilt by Ptolemy, king of Egypt, in the third century B. C., and named after him. Paul spent a day here on his last journey to Jerusalem.

Pub'li-us.—Roman governor of the island of Melita, at the time of Paul's shipwreck there, who courteously entertained Paul and his companions for three days. Paul miraculously healed the father of Publius of a serious illness.

Pu-te'o-li.—A city on the southwest coast of Italy, now called Pozzuoli, near Naples. In Paul's day it was the principal seaport of Rome. It is said that the remains of the quay at which Paul landed on his way to Rome may still be seen here. Paul found a Christian church already established in Puteoli.

Rhe'gi-um.—A town in the south of Italy, on the strait of Messina, now called Reggio. Paul touched here on his way to Rome.

Rhodes.—An island lying southwest of Asia Minor. It is about forty-six miles long and eighteen broad. Paul probably landed here on his last journey to Jerusalem.

Ro'man.—As used in Lesson II, this means one having the rights and privileges of a citizen of Rome, which Paul had by birth, but for which the chief captain, Lysias, paid a great price.

Rome.—The famous capital of the ancient world. It is in Italy, on the river Tiber. It is uncertain by whom Christianity was introduced there. It may have been by the "strangers of Rome" who were at Jerusalem on the day of Pentecost. The claim that Peter was for twenty-five years bishop of Rome is without historical foundation.

Ste'phen.—One of the seven deacons chosen by the disciples at Jerusalem; the first Christian martyr.

Syr'a-cuse.—A chief town on the east coast of Sicily where Paul tarried for three days on his way to Rome.

Syr'i-a.—As used in Lesson I, this refers to the whole district along the eastern end of the Mediterranean Sea, from Cilicia to Egypt.

Taverns, The Three.—A place on the "Appian Way," about ten miles north of Appii Forum. Here Paul, on his way to Rome, was met by a company of Roman Christians. It should be, more correctly, "The three shops."

Tim'o-thy, The Second Epistle to.—Written by the apostle Paul, probably during his second captivity at Rome, about A. D. 66, 67, not long before his death. It is the last known of his writings.

Tyre.—An ancient Phenician city, about one hundred miles north of Jerusalem and twenty miles south of Sidon, on the Mediterranean Sea. At one time a vast commercial emporium, in whose warehouses the commerce of the world was gathered. Its wickedness and idolatry are frequently denounced in the Scriptures, and its destruction foretold. It is now only "a cluster of miserable huts." Paul spent a week with the Christians there on his last journey to Jerusalem.

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J. R. MILLER, D. D., Editor

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